





*Yours for Spiritualism,
Abby A. Judson.*

The Bridge Between Two Worlds,

BY

ABBY A. JUDSON,

Daughter of ADONIRAM JUDSON, Missionary to the Burmese Empire.

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THIS BOOK IS

Dedicated

TO ALL EARNEST SOULS WHO DESIRE,

BY HARMONIZING THEIR PHYSICAL BODY AND THEIR PSYCHICAL

BODY WITH UNIVERSAL NATURE,

AND THEIR SOUL WITH THE HIGHER INTELLIGENCES,

TO THUS COME INTO CLOSER CONNECTION

WITH THE

Purer Realms

OF THE

SPIRIT WORLD.

ABBY A. JUDSON.

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INTRODUCTION.

Marie Corelli's fascinating book, "The Romance of Two Worlds," has familiarized the public with the notion that by Two Worlds are meant this sub-lunar earth plane, where we mortals now dwell, and the spheres beyond, where the so-called dead live, and think, and act. In order that one who hears the title of the present book may at once divine its scope, we have called it "The Bridge Between Two Worlds." But, strictly speaking, this Bridge serves to connect, not *two* worlds, but rather, the lowest stratum with the strata beyond, of the one terrestrial sphere, the lowest stratum being inhabited by spirits who are still encumbered by a fleshly body, and the strata beyond by spirits who have passed out of the fleshly body, and who retain the spirit body, so well adapted to their more ethereal dwelling-place. The whole terrestrial sphere, in its more etherealized portions extending far beyond the physical moon, is a unit; the inhabitants of all parts of it are related to each other more closely than they can be related to those who dwell in the spheres of the neighboring planets; and there are means by which those who still dwell on the surface of the planet can communicate with those who have passed beyond their plane, and receive aid from them in regard to their own spiritual development.

The Bridge between us and them has always existed; but

some portions of it were imperfect, and its upper end was hidden by clouds of superstition and ignorance. The clouds are rapidly rolling away: the main supports of the bridge are found to rest upon the solidarity existing between all parts of the terrestrial sphere; on the fact that the laws of nature and the great natural forces are not confined to the planet alone, but pervade the whole sphere; and on the brotherhood of all finite souls, who are all equally related to the Infinite Source of all Life.

This book gives a clear, definite, practical, and systematic process, by which every person may take advantage of this already existing Bridge; and may enter, to some degree at least, into communication with those who have passed from the other end of it into a brighter, freer realm than the one in which we are temporarily confined. The casual and candid reader will find much to interest him here and there in its pages. But it is earnestly recommended that those who desire to give the process a faithful trial, and develop their own three-fold nature to the point of being able to make use of the Bridge, be not satisfied with once reading the book, or portions of it. Every aspirant, or every family of aspirants, needs the book for home use, for frequent consultation of its pages as they gradually develop from point to point themselves, and for a reiterated study of the processes herein described.

A novel, a book of lectures, may be read once, and then passed on to one's neighbor. Not so with the work in hand. It is rather a text-book, like an arithmetic or a geography, that needs to be possessed, until all parts of it are thoroughly mastered, and all rules in it have become the innate possession

of the student. No casual, intermittent practice of the processes described will avail. Only the persistent follower of the methods herein given can be truly benefitted; and it may be added that he alone is fitted to give correct judgment regarding their efficacy.

With the earnest wish that the book may tend to spiritualize every reader, and that many a one may be aided by it to realize that the Infinite Power of the Universe works for our advancement, not only by aid rendered us by mortals like ourselves, but also by the aid of those who once walked here, but are now further up the celestial stairway, I subscribe myself as *your friend*,

THE AUTHOR.

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forwarded from there, wherever she may be.

CHAPTER I.

THE SOUL'S RELATION TO INFINITE SOUL.

Each great religion of the human race was founded at a time when certain mortals became especially susceptible to influences coming from above. Buddha, Moses, Confucius, Jesus, Mohammed, Luther, and men of our own age, were sensitive to the impressions of high intelligences, had spiritual aspirations, and became the mouthpiece of the higher powers to men of their day and generation. Each has had a large following; and, making allowance for difference in race and environment, it would seem that the most spiritual religions have deteriorated more rapidly than those whose founders were on a lower plane of development.

Christianity, founded by one more truly spiritual to the candid mind than any other son of man, has departed far from the teachings and the example of Jesus. He was unworldly and indifferent to fame and money. The Christian church loves both, has grasped for worldly power, and still longs for more. He was tender and kind, being severe only to hypocrites, and those greedy for ecclesiastical power. His church has won its way to temporal rule by intolerance, torture, and blood; and has opposed every human reform that the progress of the race has brought to the front, being in this decade

the advocate of monopoly and of the money power. We speak not of individual exceptions, but of the general drift of ecclesiastical rule. He taught the purest morality, while the immoral doctrines of the church that morality is but "filthy rags," and that we are saved by believing and not by doing have developed a social system, where hypocrisy, greed for money, drunkenness, and sexual impurity are everywhere prevalent, and one which awakens the disgust of Japanese and Mohammedans who are brought in contact with it.

Mohammedanism, on the other hand, whose founder was a practical, moral, but not highly spiritual man, has not deteriorated specially, and holds its vast number of disciples to temperance, chastity, and mutual confidence.

Confucius, though he had little thought of the celestial world, taught reverence, truth, honesty, and other practical virtues, and has gained a controlling influence over many more millions than any other teacher that the world has known. If the 400,000,000 of Chinese are judged in the length and breadth of their own land, and not by the few off-scourings that visit our Pacific coast, we find them an honest, industrious, and a reasonably moral people. A Chinese merchant who deals with Europeans is astonished by their dishonesty. His simple word in business dealings suffices for a Chinese; but the Christian traders have to be held by written bonds, which they will shirk if possible.

That those who have claimed to follow the religion that was most spiritual in its inception have degenerated so much merely shows that humanity was not yet advanced enough for the teachings of Jesus. Profess-

ing to follow what the heart rejected developed hypocrisy. For instance: Jesus said, we ought to do to others what we *want* them to do to us. Human nature in general has not reached that point, though it will do so by and by. There is not a single precept of the Nazarene, impractical as it may seem to the American business man, that will not be the every-day rule of conduct to all the world at a future day.

Confucius, on the other hand, taught precepts that all can practice with attention. Instead of saying, as did the aggressively loving Jesus, that we must do to others what we *want* them to do to us, he favored the resolve of Tsze-kung, "What I do not wish men to do to us, I also wish not to do to men." That amount of virtue was practicable, and so the Chinese merchant is honest in his dealings with his fellows.

Mohammed taught his followers to say their prayers, to give alms, to fast at certain times, and to go on pilgrimages; to abstain from intemperance, from gambling, from worshipping idols, from murder, theft, and other crimes, and from apostasy. These had to do with outside acts, and could be followed by resolute, attentive persons. So the religion of Mohammed works good results. But Jesus demanded more than right acts. He demanded a perfect heart; and humanity must develop to a much higher plane before it can really "profess Christ" without hypocrisy.

The main object of this work is to aid seeking souls in attaining spiritual development, which is of course the design for which we were brought into individual conscious existence. And the methods that we inculcate will not prevent our adherence to any form of be-

lief—Christianity, Mohammedanism, Buddhism, or any other—except that the general result of soul development is to make us indifferent to outside forms, while the growth of the soul naturally leads it to outgrow any system of creeds.

All creeds have been useful to certain souls at certain periods of human development, but no creed of a less advanced age will express the consciousness of the human race as it goes on to the ultimatum of development. A creed, to the mind that originated it, or to the mind that adopts it without compulsion, is simply that mind's way of looking at "all things in heaven and earth" from its stand-point at that time. He sees this truth clearly, that one not at all, another truth is distorted by his imperfect vision, and there he sees an error in the place of truth. We are not to blame for our imperfect views of truth, provided we try to clear our vision of it by right living, by high aspirations, and by dissolving our prejudices in it, as impurities disappear in clear, running water.

In entering on the subject of spiritual development, which will bring us into living relations, in the name of infinite soul, with all souls higher than ourselves, we wish first to have a true conception of what we individually are, and of our relations to the physical and spiritual universe of which we find ourselves a part.

Lessing said that if God held in one hand all truth, and in the other the desire for truth, he would choose the desire for it, saying, "Truth, O God, is for Thee alone." While only infinite intelligence can see all truth, yet the candid, aspiring soul can get true glimpses of it. He cannot see all, but what he does see may be

correct, if his mind be receptive, aspiring, and free from prejudice and the deceiving shadows of .

“all trivial, fond records,
All saws of books, all forms, all pressures past.”

First, then, what am I? I am an individual soul. We were once taught that man is a sentient being, and has a soul; and we were further taught that the soul might be lost, leaving one to infer that it was an objective possession, a something separate from one's individual self. We rather say, man *is* a soul, and *has* a body; and that though he may lose his body, his soul continues to live, unaffected by the material world, by chance, time, or decay. My soul is the only real part of me. My body is an outside form or appearance, by which my soul is able to express itself to other souls, which are also covered up by a like outside appearance. My soul, as pure soul, can come into direct contact only with perfectly formless soul, which we take to be infinite. All finite souls, wrapped in bodies of greater or less materiality, cannot reach my soul directly, because the form in which they may appear is a more or less transparent veil, through which the real entity but partially reveals itself.

What is the most striking thing about my soul, or rather about me? Undoubtedly, its life, its being alive. Quiet on my bed at night, no noise in the house, the sounds of nature all hushed; the curtains closely drawn, no light from candle, moon, or star; alone, no human being near, I look within at the real me. Can I doubt my own existence? That would be absurd. “I think, therefore I am.” Less and less sensible of my body and of all outside conditions, I reach out in an

aspiration, a longing, that seems almost limitless. Freed temporarily from the body, I am rid of its appetites, its intemperance, its sensualities. Far from other human entities, I am freed from anger, from ambition, from envy and jealousy, and from unlawful desire for the possessions of another in mind, body, or estate. To be good, to aspire, is my only thought, and I would fain be always freed from temptation as now, forgetting that it is the struggle for existence in a life with other beings that will fit me for pure being, in communion with its infinite source.

My soul, in itself and by itself, longs for a purer life, for a better expression of its inner being. It cannot be otherwise, as we realize whence it came into individual existence and consciousness.

There are certain things that we become cognizant of by observation and experience : there are other things that the soul sees intuitively, without experience or observation. The mind intuitively knows that time and space are infinite, though of course it has observed neither. It intuitively refers all things to a source, and analogy reminds it that an offspring is like the source whence it came.

Whence came my soul into individual being? Being soul, it came out of soul ; and as there are millions of similar souls, the inference is that they too came from soul, and intuition tells us that this source of all individual souls is universal and infinite. Out of this soul I came, I am its offspring it is my parent ; I must therefore be, in my germ at least, like my source.

This sense of the parentage of infinite soul is the most exquisite pleasure that the finite mind can experi-

ence. And its most dignified and noble attitude is when it realizes its own derived and consequently subordinate relation to the Over-Soul of the universe. In this realization and its consequent ecstatic joy is the origin and foundation of real spirituality. I must be good and true, reverent and aspiring, else I debase and disgrace, not my high parentage, for that is impossible, but my own relation to infinite beauty, truth, and goodness, which is a finite mind's conception of the infinite intelligence of the universe.

To approximate the source whence we came, in perfecting our personal character, and in loving all other sons and daughters of the same source, becomes the aim of our existence, as our spiritual nature develops that germ of infinite beauty, truth, and goodness that was laid in it when it was individualized.

That this infinite life, the soul out of which we sprung, is to any finite sense a person is impossible. Some speak of infinite personality, but this attempt to combine finiteness and infinity is a mere play upon words, and it were better not to attempt to define by words what cannot be "de-fined," because its nature is without "finis" or limit. When we use the words, infinite soul, we extend, by imagination, our own soul-essence as far as we can, and then add the word infinite, in order to express that of which the finite mind can never form a conception. To attempt to probe the boundless and to define the limitless is to become like Milton's sequestered angels,

"In wandering mazes lost."

Every religion, in the sublime cogitations of its founder, has postulated the innate consciousness of the

candid soul that infinite intelligence rules all; and some have hinted at that hypothesis of the modern mind, that soul and matter are co-eternal. Moses expressed this perhaps unconsciously in the first verse of Genesis, "In the beginning, God created the heavens and the earth." If there was a beginning, was eternal spirit before that? Moses, familiar with the comprehensive esoteric conceptions of infinite intelligence held by Egyptian priests, who diluted this abstract truth into Osiris, Isis, and Horus for the common people, adapted his account of the foundation of material existence to the Jewish tribes for whom he wrote. He made a pictorial representation of what might have appeared to one who saw this planet develop from a gaseous condition to one fitted to support the highest mammal, man. That he intended to say that even this little planet was made out of nothing, as some theologians claim, is doubtful.

Matter, more or less attenuated, is the expression of soul. That infinite soul existed once without expression, and that it then, at a particular time, began to express itself in form, contradicts infinity itself, which knows no time. Soul eternally was and will be. Soul was eternally expressed in form, which we call matter, and will continue to do so eternally. This "matter" may be worlds, gaseous nebulae, the body of an angel like Christ's spirit body after his resurrection, or imponderable magnetism. It is all matter, and this soul, being infinite, must express itself infinitely by a limitless material universe. We know that we are theorizing, but when a hypothesis fits the case, and accords both with reason and with the innate ideas of the human soul,

we are at liberty to adopt it till a better one be suggested. It is certainly better than the senseless one that all came by chance, and that planets always describe equal areas in equal times by an accident. But that God is eternal, both in reality and in expression, is a very different thing from believing in the God of the Jewish dispensation or of the Christian theology. God, as we use the term, is the soul of which all souls are the offspring. These souls may be ancient Philistines, the "heathen Chinee," Jesus of Nazareth, all animals, the devil himself if such there be, the lichen on the rock, Jack the Ripper, and Mrs. Browning. These all have lived, live now, will live, spiritually, if not on this material planet; their life comes out from infinite life, and each and all are its offspring. Their outside form, their material expression, whether palpable to our present gross physical senses, with all worlds—gaseous, in full development, or in decay—dazzling Mercury or distant Alcyone, wing of seraph or Yorick's skull, are all a part of the expression of infinite soul, or, in other words, a part of the body of God.

"To this, no high, no low, no great, no small;
It fills, it bounds, connects, and equals all."

Pope will pardon us for changing "he" to "it" in his admirable lines. From his present outlook he sees the absurdity of attributing sex to infinite soul, in which all fatherhood, all motherhood, and all products, are equally enclosed.

The soul of the universe is not a being, subject to the passions of a man endowed with super human power, like the Greek Zeus. It is not a jealous, partial, vindictive conception, like the God who led the Jews into

Canaan. Nor is it a being unchangeable in cruelty, in whom a false notion of justice has usurped the feelings of parentage, whose early mistakes in creation are to be atoned for in the blood of his son, like the God of Calvinism. It is rather the Deity whose conception came to Paul, when, with a larger outlook than was his wont, he stood on Mars' Hill, and told the eager minded Greeks that in him we live and move and have our being. Moved by the occasion, he departed from Jewish exclusiveness, and quoted from their own Aratus the expression, "For we are also his offspring." In this oration to Athenians he has not one word to say of blood atonement, but he appeals to the nobility of their natures quite in the spirit of Plato and Socrates. It was only when he spoke of rising from the dead that Greek skepticism arose. That the same body that had been dead should again walk and talk was against all the analogies of nature, and not to be accepted by an intelligent Greek. All souls, they doubted not, came from God, but that dead men's bodies live again they found absurd. "So Paul departed from among them." When life, or soul, which is expressed in spirit life by the spiritual or psychic body, wholly leaves a physical body, as it did that of Jesus when the spear pierced his heart, it can never again take possession of it. The laws of nature are never broken, least of all by their author, and there is therefore no miracle. What seems miraculous to an ignorant age is seen to accord with nature's laws in an age more conversant with them. Had Paul told the subtle, intelligent Greeks what he wrote to the Corinthians some five years later, about the spirit body and the physical body as existing together in a human being,

they would have listened to what would have appealed to their inquisitive nature. Instead, he brought forward the Jewish materialistic notion that it was the physical body of Jesus that was seen after the resurrection, and his listeners rejected it as an absurdity, which it is. Had Paul followed his statement of the co-existence of these two bodies in Jesus, as well as in every human being, to its legitimate conclusion, he would have had less to say of the physical body and blood of Christ, and the church might not have sunk into the materialism of the Dark Ages.

Man is in a physical body, amid physical conditions, under nature's laws. When a priesthood tells him of his soul, and describes spirit existence in a heaven or a hell, no longer under nature's laws, he does one of two things: he accepts with docility the supernatural, the miraculous, and a condition wholly freed from the physical, or he openly or secretly doubts the truth of what he is taught. There is no sincere middle ground between blind submission and positive infidelity for those who are told that life after the death change is wholly supernatural—wholly outside of and beyond the laws that govern the condition in which we now live. The only hypothesis that can suit an intelligent, unbiased, intuitive nature, in our age or in any other, must make life here and beyond coherent, consistent, and equally in accordance with natural law. These conditions being denied by ecclesiastical authority, we find that Anaxagoras, Socrates, the Greeks of Paul's time, Abelard, and our own scientists, were out of harmony with the churches of their time. They will not accept creeds which put human beings under a different regimen in

the body and out of the body. And so science and free thought have been at odds with priestcraft in all the ages.

But a better day is dawning. Midnight darkness has forever passed away. Glints of rosy light illumine the edge of the sky. This dawning light will increase until the most intelligent as well as the most spiritual men will rejoice in a reasonable religion, which will bind the two worlds in one, because life there as well as here will be subject to the same great laws of infinite intelligence.

“Of law, there can no less be said than that her seat is the bosom of God, her voice the harmony of the world : all things in heaven and earth do her homage, the very least as feeling her care, and the greatest as not exempted from her power ; both angels and men and all creatures whatever with uniform consent admiring her as the mother of their peace and joy.”

RICHARD HOOKER.

CHAPTER II.

SOULS NOT DENATURALIZED BY DEATH.

A reasonable mind rejects what is unnatural, and adopts for its motto, "If true, then certainly rational."

In all ages of the world, men have been startled by strange occurrences, which seemed to contradict the regular on-goings of nature, and were therefore called supernatural. In this age, and *in this alone*, has the human mind begun to assume that these uncommon occurrences are just as accordant with nature as the everyday ones. And so the acceptance of these strange incidents is beginning to be considered an evidence of uncommon intelligence and reason, rather than of superstition. He who can find a place for the rare, the hitherto uncommon, somewhere in nature's laws, gives better evidence of a well-ordered mind, than does he who blindly relegates such occurrences to the supernatural. He who allows his boat to drift beyond the reasonable and the credible is without rudder or compass, and his mind becomes ready to accept any absurd or even wicked doctrines. Let us keep our craft close to the sensible, the natural, and therefore the reasonable, and then we need not fear the rule of blind superstition.

All the religions of the world have been founded on events that were supposed at the time to be supernatural. On this account the philosopher, the reasoner of past ages, has regarded those early manifestations of supernatural power with incredulity, and has paid more attention

to the doctrines taught, than to the marvelous events on which they were founded.

The Greeks accepted the prophecies and the advice given at Delphi, because experience proved them true and useful. They thought, however, that the priests and sybils were endowed with supernatural power. Within the precincts of the temple the priests sat in a prescribed order, in the form of a horse-shoe, with the priestess in front of them, and then she prophesied. The priests supposed her power to be supernatural.

In our own day, persons sit in a horse-shoe, in a prescribed order, opening towards a person, whose eyes and ears become sensitive to what ordinary individuals do not see and hear, or who tells the truth, unknown to the persons present, of past and future events. But this is not deemed supernatural in any sense of the word. On the contrary, the whole proceeding is carefully adapted to the laws of nature. A line connecting the two ends of the horse-shoe of persons runs north and south, and the horse-shoe opens to the east, *because* the magnetic currents of the earth run north and south, and *because* the earth turns toward the east. The persons forming the horse-shoe are arranged in order of being positive and negative, *because* the magnetic battery formed by them is thus more effective. The person to be operated on is placed in the focus of the horse-shoe, *because* the magnetic currents developed by the battery are concentrated there. He or she is chosen for the position, *because* of being more susceptible than others to the action of these currents. The person sees or hears what others do not perceive, *because* the powerful magnetism quickens the senses of his spiritual body. It is also

probable that intelligences present, who once had physical bodies like our own, but are now clothed only by the spiritual body, which is composed, when well developed, of polarized atoms, produce impressions on the brain of this susceptible person by means of the magnetism so powerfully concentrated there. So, what seemed supernatural to the Greeks and Persians becomes to the psychist of our day wholly natural, and we get presumptive proof that disembodied spirits continue to live a reasonable and a natural life, because they are still subject to the laws of nature that govern the magnetic currents.

The Jewish religion was founded by Moses, who was made conversant as the reputed son of a princess with the esoteric lore of Egyptian priests. Circumstances placed him at the head of an enslaved race, whom he led out of bondage, and whose traditions he reduced to writing. Subject to trances, to visions, aware that writing was produced on tablets by no physical hand, seeing wonders wrought through his "magic staff," and multitudes cured of a venomous serpent's bite by looking at a brazen one that he raised in their sight, he believed that a supernatural power did all this through him, and this belief was shared by the ignorant tribes he ruled.

We now see persons entranced who describe the visions they see, we see writing produced by no physical hand,* and the other deeds of Moses duplicated, it may

* Prof. Elliott Coues states the following : "In full view, a few inches from my face, I distinctly saw the pencil write 'of itself,' and finish the last word or two of a sentence which straggled over most of the slate. That I saw it, just as described, is simply true." —*Religio Philosophical Journal* of Feb. 27, 1892.

be by hypnotic power on the subjects of a mesmeriser, or it may be through magnetic and electric currents, directed and applied by some skilled electrician, whose powers in this direction are increased by his greater knowledge and the aid rendered by many assistants, unhampered as he now is by his former physical body.

When these things are witnessed now-a-days, only an ignorant person would think they were produced by a *super-natural* power. The wise man, with power to perceive and generalize, examines the manifestations with attention, and is confident that the laws of nature are at work. If he cannot refer each strange incident to its own place in the kingdom of nature, he studies and waits until further and manifold experiments will refer them to their appropriate place therein. In a ruder age, it was declared that a god was present, because the laws of nature were violated. In a scientific age, we declare that it is only by the laws of nature that the presence of God is manifested, for "Nature is an effect, of which God is the cause."

Jesus, the founder of true Christianity, was enabled to do many surprising things by a power that he declared to be not his own. He and his followers belonged to a race, proud of many traditional marks of *super-natural* presence, and he and they believed that God worked through him. This was undoubtedly true in the sense that all took place in accordance with laws that a supreme intelligence has ordained. His greatest wonders were in healing bodily diseases, controlling disordered minds, and expelling from them tormenting spirits who had taken wrongful possession of them, and

bringing three persons out of a "dead trance" into their normal condition again.

His deeds are repeated in our own time. Multitudes are cured of diseases by healing streams of magnetism that enter their enfeebled frames from the harmonious physique of a good psychic healer, the insane are helped and undeveloped spirits are driven from the obsessed one, and entranced persons are brought again into active life when circumstances make it advisable to do so.

Special conditions made the cures said to have been performed by Jesus more striking than those wrought through many a quiet "healer" of our own day. He was almost constantly surrounded by crowds of persons who believed that he had miraculous power to cure. Twelve men had been selected by him, whether consciously to himself or not, for their remarkable magnetic as well as spiritual power. These twelve always attended him closely, forming a magic ring as it were around him. These believed in his supernatural power and were personally devoted to him, though one did succumb later to a pecuniary temptation that was great to so poor a man. Jesus was much out of doors, ever walking from place to place. When exhausted by constantly giving out "virtue" to those who pressed upon him, he spent a whole night alone in some wilderness or on the top of some mountain. Close to mother nature, his natural powers were recuperated.

His humane and his spiritual nature were important factors in the work that he accomplished. His "enthusiasm for humanity," made him wish to relieve all suffering. So he eagerly asked each applicant for aid whether he "believed" that he could cure him, for experience had

shown him that his power was not effectual unless the faith of the invalid made an open roadway between his body and that of the diseased person.

Of the twelve, three were more especially endowed, and so it was Peter, James and John that he selected to attend him, when there was to be any unusual draft upon his strength. The after career of these three showed their special gifts in healing, in clairvoyance and inspiration.

All that Jesus did was according to natural law. Even his appearances to the eleven chosen attendants and other "believers" accord with what takes place now, under special conditions. The only difference was that the apostles thought that only Jesus could show himself after death; while now, thousands and thousands have done the same for their friends. Similar "conditions" were necessary then as now. Among these may be mentioned a quiet room or some solitary mountain top, the semi-darkness of twilight or early dawn, an evening hour with the doors closed, and the presence of persons magnetically endowed. We meet the same now as then. The difference is that the disciples thought it was all supernatural, while the merest tyro in the present investigations is ready to declare that there is nothing supernatural in it.

We could wish that all who seek to communicate between the visible and the invisible world had the same spirituality, love for humanity, and indifference to pecuniary gain, as did the famous Nazarene. Even his enemies admitted that he was a good man, and it was only by perjury that sufficient evidence could be gathered to make him amenable to the sentence of death.

The founder of the Christian church, which is a very different thing from the Christianity that Jesus taught, was Saul, afterwards called Paul. In him, too, were various spiritual "gifts," which his disciples regarded as supernatural, and which are all repeated in our own time. Clairaudient, he heard the voice of Jesus speaking to him, which his attendants did not hear, as recorded in Acts xxii, 9, though this statement is contradicted in Acts ix, 7. He saw visions of angels, his invisible strength resisted the sting of a venomous viper, and when entranced he was seemingly caught up into the third heaven, where he heard unspeakable words.

A man of learning, originality, strong will, argumentative power, and eloquence, it is a pity that he combined with much insight into psychology, and a certainty of existence without a fleshly body, the old Jewish dogma that Deity was to be propitiated by blood, and the new dogma that faith was more important than good morals. These latter views, as opposed to those of the Nazarene teacher concerning morality and the fatherhood of God, were eagerly accepted by Jewish Christians, and in time by the whole church. Later came ecclesiastical power, intolerance, murder of Jews and Mohammedans, and torture of heretics, until the name Christian was given to manifestations from which Jesus would have recoiled with horror, and against which he would have wielded his whip of small cords with even more earnestness than he used against those who brought money getting into the temple.

Luther abandoned much that was erroneous, but he clung to the Pauline theology, and looked on the epistle

of James as heretical. The evangelical churches of our own day still follow Paul, and the real teachings of Jesus are ignored by them. They shut their eyes to the fact that Paul taught a wholly different system. That they cannot see the contradiction between Paul and Jesus is one of the most startling evidences of prejudice, bigotry, and willful blindness, to be found in the annals of the human mind. Following the errors of the servant, they trample on the master, and the result is a theological system that makes an enlightened Mohammedan or a Buddhist stare with surprise, and shrink with disgust. The disgraceful selfishness of Christian nations in dealing with true hearted pagans, and the sensuality and greed for money that distinguish so-called Christians are some of the fruits of Paul's infamous doctrine, that believing is more important than doing.

"Cast your deadly doing down,
Down at Jesus' feet,"

sings the church member, who the next day robs a bank.

"Not of works, lest any man should boast," quotes the exhorter, who goes away and seduces his brother's wife. "Jesus will save me," murmurs the murderer as he mounts the scaffold, believing that in a few moments he will be an honored member of the redeemed church on high. No two statements in the world of thought can be more opposed to each other than "A man is justified by faith *without* the deeds of the law," and "Whatsoever ye would that men should do to you, *do* ye even so to them." Peter seems to have been on the right track, giving practical precepts for right living. John preached love to God and love to man, and all the active fruits of such a state of heart. James fought without

gloves the Pauline doctrine, and said that faith without works was actually dead. His definition of pure religion, "To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world," is in perfect accord with the Sermon on the Mount, and the parable of the Last Judgment. It is Paul more than any other that is responsible for that shameless prostitution of the teachings of Jesus, known as the Calvinistic theology. He wrote many a good thing, many a wise thing, but the core of his theology was rotten.

An opposite doctrine is winning its way, a doctrine that will revolutionize the world, as the certainty of its truth permeates more and more the inner consciousness of every man in civilized and uncivilized nations. It is this: every thought, every desire, word, look, act, every dream even, will have a direct bearing on our condition when we come to leave this world, and this without the slightest reference to our accepting this or that church dogma, or submitting to this or that church rite. A murderer's crime cannot be washed away in the blood of Jesus. This blood can *not* "make clean the red right hand of Lady Macbeth." Every cruel or sensual act, every unkind word, every haughty or triumphant sneer, will make an ineffaceable stain on our house and our clothes in the life to come, yea, an ineffaceable scar on the body that will cover our soul. By deeds of restitution (which we can do better while here), by pangs of heartfelt sorrow, by purgatorial pains borne with eager delight, we shall outgrow the conditions that led us to perpetrate such acts. So doing, in company with our loved ones, we shall ascend the heights of progression,

and thus everlastingly unfold the perfect germ that marked our individuality, when we were born out of our infinite parent, the absolute Truth, Beauty, and Goodness of the Universe.

“Death is the separation of the ego and its spiritual form from the physical body; and does not in the least affect the attainments, feelings, emotions, or mental faculties. The next life is a continuance of this, death making no change in one's personality.”

HUDSON TUTTLE.

CHAPTER III.

SOUL DEVELOPMENT THE OBJECT OF EXISTENCE.

In a previous part of this work, we have laid a reasonable foundation for our individualization, perfect, though in an undeveloped state, from the infinite life and soul of the universe. From this fact grows our obligation to use every means, to give every possible condition, for the development of this germ, thus making the building of our personal character the main object of our desire and our labor. When each human soul does this, as it will in course of time, injustice, poverty, wrong of every kind will have left this earth. We who grieve over human suffering would sweep it from the earth at one stroke, applying outside force and executed legislation to prevent the commission of all wrong. Such a mode of procedure is like, to use a homely phrase, "putting the cart before the horse." All reform, to be lasting and effective, works out from within. To reform the world by the development of one's individual character seems a slow way. It is a slow way, but it is the way by which all steady and lasting growth proceeds. It took unnumbered ages to gradually develop this earth to be the home of human beings. This was not done in six days, as superstitious minds have ignorantly believed. The oak tree takes many years to develop its giant strength, and to make the solid wood so useful by its durability. Many years are required to develop a human being from the embryotic stage to complete man-

hood. This is materialization in the order of nature. The quickly materialized forms that we see at some seances dissolve more quickly than they are produced. A small amount of conserved force is employed in such fleeting combinations. Lasting, strong character is not built in a day, nor does it influence others in an hour. Still it influences others to build the same, and in this normal, natural method will the human race go on unto that perfection that is its destined goal, from the very conditions of its origin. The main duty for you and for me is to begin with ourselves, to develop truth, purity, justice, love, reverence, and aspiration in ourselves. In this way can we do our part effectively toward the improvement of the human race; and true improvement, from core to outer expression, will bring increased prosperity in material conditions. To legislate outside action is to reverse the course of nature. This view of the matter does not however lead us to relax our present efforts to prevent suffering, and to promote the advancement of all, even in outer good. As ever, let us seek to lessen poverty, to cure bodily disease, to use our influence for laws to prohibit undeveloped persons from indulging in what poisons the human system, and to adjust conflicting claims, so that the rich may not oppress the poor, and so that monopolies may be forever abolished. Earnestly shall we labor that marriage may be the fruition of spiritual love, though this effort clearly exemplifies the necessity of individual character-building, in order to attain this end.

Let us endeavor to teach the young that animals have the same inalienable rights to life, liberty, and the pursuit of happiness, because "might does not make right."

No animal should be abused in any way, be it by sheer neglect, or by the active cruelties of severe beating, the use of the over-check rein, docking the tail, vivisection, or being constantly chained or caged. Let us teach them that the lower animals differ from us in degree but not in kind, and that the old theologians were wrong who considered man a new creation, endowed with qualities that made him superior to animals in kind as well as in degree.

By promoting tenderness and love to all, and a spirit of justice, purity, and truth, we can aid real soul growth in those we influence, and can thus further the more rapid development of each and all, thus bringing on the long promised millennium of perfection. The Golden Age is not in the remote past, but in a future that will come the sooner by our faithful efforts.

The Nazarene advised that reformation begin in the inner being. There must you and I begin, and another cannot do it for us. Others may aid, counsel, suggest methods and motives; but the work itself must be done by our individual self, and to that self are we mainly responsible. Methods and suggestions for soul-growth, or true character-building, bringing thus "all Heaven before our eyes," form the specific object for which this book is written. .

As stated before, our real self, the true ego, is the soul within, which is veiled by the outside form or body. It will endure, as its infinite source, the all-life, endures; for, from its inherent nature, it cannot die. The outside forms or manifestations however of this inner being are ever changing and gradually dissolving in the onward progress of the soul to its potential development. What

are these outside forms by which the soul is revealed? To our present comprehension, the form or manifestation of our soul is of two general kinds; and, though the terms are not quite accurate, we will for convenience name them the physical and the psychical or spiritual body.

The physical body is literally the natural body, the adjective being derived from *phusis*, nature; and yet it was emphasized in another part of this work that a human being is still under the laws of nature, still natural, though he have passed quite out of his physical body. The spiritual body, that of Jesus after his resurrection for instance, is, accurately speaking, a physical, because a natural body. But as general usage confines the meaning of the term "physical body" to our fleshly tabernacle of muscle, bones, nerve substance, and so on, we use it to signify that portion of our outside form which disintegrates at what is called "death."

But that the physical body then dissolves is no reason for fancying that the enduring soul has then lost all form, all mode of manifestation. If that were the case, there could be no "recognition of our friends in heaven." Just as real, just as natural, more enduring, is the psychic body, the more ethereal body of the soul. This is not created, as some have suggested, at the time of death, as a substitute for the disintegrating body of flesh. On the contrary, when the soul at the moment of conception took possession of the germ of the later developed body, it also began to express itself by a more refined and ethereal form. More subtle, more penetrating, this spiritual or psychic body formed a link, a meeting place, between pure soul and the fleshly house,

and went on developing in connection with it. Mere soul affects mere material substance, in the constitution of an organic existence, whether vegetable, animal, or human, by the intervention, the middle ground as it were, of a spiritual body. This more ethereal form or manifestation develops more rapidly and perfectly according to the dominance of the spirit over the flesh, or, to use another word, according to its spirituality. And, as this psychic body will be our sole covering, means of recognition by others, and medium of communication when we pass out of the fleshly body, it is meet that we learn how to develop it here to the best advantage. Fortunately for our condition by and by, this more ethereal body can be evolved into greater perfection while we are still here, and the proper treatment of the physical body will aid this result.

To recapitulate this portion of the subject, a human being, to our present apprehension, is a triune entity, a natural trinity. The component parts of his composite being are his soul, his psychic body, and his fleshly body. These are not related to each other like the concentric layers of an onion, or like the husk, shell, and kernel of a walnut. As an organized entity, the soul expresses itself all through the psychic body, and the soul and the psychic body are expressed all through the fleshly body. The union between the soul and the psychic body is more intimate than that between the two and the fleshly body ; and the soul expresses itself more directly and unerringly through the psychic body. This is the reason that deceit will be difficult in the life beyond, and that more unerringly there shall we be known as we really are.

The connection between the soul and the psychic body being thus more intimate, when dissolution impends, the soul and the more ethereal body pass together out of the fleshly one. The union between the two is as close as ever. In fact, the soul clings more closely than before to its only organ of expression. It is now indifferent to the discarded body of flesh, which is left to disintegrate, its elements becoming in a short time free to enter into other combinations. The soul, in its cherished envelop, passes on into a finer, freer mode of existence, and pines for its preceding cramped conditions no more than the butterfly pines to become a creeping worm again.

A few words on the special terms employed will not be out of place. We use the three terms: first, the soul; second, the spirit body or psychic body; third, the physical or fleshly body. Some use instead, the expressions, spirit, peri-spirit, and body. We believe that the latter nomenclature is used by Europeans. Paul, who was somewhat skilled in psychology, spoke of spirit, soul, and body. Terms are of no consequence, provided we understand each other's meaning. That we may do so this explanation is made. We frequently speak of seeing a spirit, or of a spirit's doing this or that. This term harmonizes with our nomenclature. We sometimes say, "I see a man on the street." What we see is the body of a man, though there is of course an underlying consciousness that the man is more than a mere physical body. Of course we do not see his soul, nor do we see even his spirit body, unless we be clairvoyant. As we speak of a man on this side of life, so we speak of a spirit on the other side. A clairvoyant

may see his spirit body, but he does not see his soul. Other spirits see his spirit body or form, and they learn of his soul by its manifestations through his ethereal body. Here, we are men and women to one another; there, we are spirits to those whom we meet. So in speaking of the departed we use the term spirits, for it is by their spirit body that they are known and recognized.

As stated before, the soul is a perfect thing in its origin and in its continuity. It is its outside pre-natal or existing hindrances that cause its manifestations to seem evil to those who are more advanced. Freeing the soul from these hindrances, so that it may grow, is the end and aim of our efforts in soul-culture. No soul is evil, the old theologians to the contrary: it is simply less developed than it will be by and by. It would be well for those who look down on others as being very wicked to reflect just where they would be if they had the same ancestors, if their own parents were in the same condition at the time of their conception and gestation, or if they had since been subjected to the same influences. And no matter how advanced a soul may be, the most degraded one will at some time in the course of its existence have attained the same degree of advancement. An ignorant boor will some time be where Shakespeare is now. Judas will reach the moral altitude of Jesus. But when this has been accomplished, Shakespeare will have hied on to "fresh fields and pastures new," and the starry light of Jesus will be poured out at a height far beyond the one he now occupies.

Humility becomes all, for circumstances have raised one higher than another. Reverence becomes all, for there are always those who are more advanced than we

are, and the infinite is everlastingly beyond. Love befits all, for God is the father of all, and all spirits are brothers. And hope is the inalienable heritage of all, for hope rests on our innate origin as children of the infinite, and on the beneficent laws which rule the boundless universe.

Having now, as we hope, smoothed the pathway to the acceptance of the fact that the innate germ of our existence is perfect, and that all souls are brethren, whether embodied in the flesh or not, we will proceed to show how we may take our soul as it is, and go on unto perfect development. Owing to previous conditions more or less remote, and to present hinderances from within or without, we are in different stages of advancement or manifestation. Be this as it may, there are certain mental states that we must learn to take at will, before we can enter effectively upon our work of soul culture. Though the work is done by us, there are appropriate aids that we may receive from higher spirits, who, as well as we, draw their soul nutriment from the same infinite source. A plant grows because it has in itself a germ of life, but the possession of this germ will not make it develop, unless it be able to appropriate the proper aids from the air, the light, and the soil. The little germinating plant does not stolidly shut itself up, and assume that it is enough to itself: from the outside world it persistently draws to itself the needed elements. It also leans in brotherhood to its neighbor; for plants, as well as animals and men, have souls. If it were otherwise, they would not be alive, for soul is life.

“ Mortals that would follow me
Love Virtue, she alone is free :
She can teach you how to climb
Far above yon sphery chime ;
Or, if Virtue feeble were
Heaven itself would stoop to her.”

MILTON.

CHAPTER IV.

RELATIONS WITH THE OUTSIDE WORLD.

Our soul, living and individual as it may be, is now in earthly conditions; and, to develop it to best advantage, we must consider its material envelop, and the proper treatment of that.

In what we have to say of the physical body, we hope it will be borne in mind that due allowance must be made for all the flaws and hindrances resulting from conditions over which we have no control. Because children's mental powers are of different grades, we do not send the bright ones to school, and keep the dull ones at home. Neither do we expect all to do equally well. We are satisfied, if reasonable, that all do as well as they can. Now, from the deficiencies of our ancestors, and from millions of outside particulars, our physical bodies vary in their adaptability to meet the requirements of their soul tenants. And, what is quite as bad, many of us are indissolubly associated in life with those who put hindrances in our way, it may be from ignorance, it may be from the dislike to soul culture which marks their undeveloped condition.

Now, for what we cannot help we are not responsible, though from the undeviating character of the laws of being all hindrances must impede our progress, though we be not responsible for them. We must do our best when hemmed in by circumstances, and take what we

can, and if possible we may, if repressed in one direction, grow more vigorously in another, leaving it to the future to make our development symmetrical. In general, the overcoming of difficulties, if done without passion, strengthens our powers. It has been well said that if we overcome a difficulty, the strength of the difficulty passes into us.

But when our hindrances arise from the opposition of those to whom we are linked by earthly ties, it is often better to yield, than to get into the stormy state of mind that results from contention. And the result is often worse when we contend with one we love, for as Coleridge says:

"To be wroth with one we love
Doth work like madness in the brain."

It is very difficult to lay down exact laws for the government of the physical body. Different bodies require a somewhat different treatment. It should be noted also that a study of the special treatment of one's own body develops reason and self-control. Besides the inherent difficulty in laying down general laws for all is the danger arising from the fact that if some of our readers were prevented from following them in every particular, they would become discouraged and abandon the whole effort.

The ancients said, "A sound mind in a sound body." We add, that spiritual development requires that the body shall be under the mind. "Keep the body under," said Paul.

To keep the body in health, each one should learn the special weaknesses of his own, because the weakness of one organ prevents it from doing its full share of the

work. The organ may be inherently defective, or it may have been injured by its abuse.

To illustrate, the writer, though in apparently perfect health, was suddenly prostrated by bilious colic at about the age of forty. Up to the time of this attack, she did not dream of liver trouble. In fact, the liver was good, but its powers had been abused by using too much of certain foods. The physician prescribed a change of diet. This change was not radical enough, and when symptoms of the same trouble reappeared, she had recourse to an occasional liver pill, not knowing that the irritation produced would have worse results than the temporary clogging of the liver. Later, she found that the juice of lemons had a good effect, and they were used instead of liver pills till inflammation of the stomach was the result. She was feeling her way half-blind from point to point. Of late years, she uses no lemons, no liver pills, and is not bilious either, for she has learned to use the special foods that give sufficient nutriment, and yet do not produce an excess of bile.

But suppose the writer had been married to a man who from obstinacy or love for rich food had insisted on pies, cake, fried food, and other bile producers, had insisted on no change in the table diet. To avoid the oddity and the additional expense of two separate courses, she would have yielded, for she would probably have found that contention affected her inner being even worse than an excess of bile.

To develop mentally and spiritually, the physical body needs health; and health, making due allowance for hereditary conditions, depends on pure air by day and by night; food neither rich nor innutritious; mod-

erate temperature; clothing suited to the season and leaving the body unhampered and unburdened; exercise in pure air; cleanliness of body, clothes and surroundings; a calm and cheerful disposition; and freedom from all sexual excesses.

But many are united to partners who prefer the wrong foods, who think it wasteful to allow fresh air in the house in winter, who are cold if the thermometer in the room falls to 70° Fahrenheit, who do not like hygienic clothing, who prefer dirt to cleanliness, who demand sexual indulgence though children are not desired, and who are violent or sullen if they do not have their own way in every respect.

Friend, whether man or woman, thus unfortunately mated and yet desirous of securing proper conditions for soul-culture, no one can decide your course for you. That you must decide for yourself. By cultivating a sunny, cheerful disposition, by loving smile and tactful care, by showing a real wish to please and comfort, and by long patience, you may lead your partner to accede to your wishes in one little thing after another. Remember that his or her yielding in one point is no sign that he will yield the next one. Exert an influence that never fails in kindness and sweetness, and though you may not secure what you desire, keep control of yourself, and hold your inner being free from outside annoyances, and you will thus be gaining, in spite of untoward circumstances, the soul-culture for which you long.

Remember that your associate does not share your desires, because he is at a different stage of advancement, and that you cannot bring him or her to yours by scolding or by any severe means. Help your friend to grow

himself, and it may be that little by little you will have the companionship of your nearest and dearest in the aspirations that you feel. If wholly unsuccessful, then proceed alone, but do it so unpretendingly, so kindly, that those nearest you will be proud of you, and will say that their husband, wife, parent, child, brother, sister, or friend is the best in the world. When you have won their sincere respect by the perfection of your own character, you may in the end succeed unexpectedly in what you most desire. But if you never succeed in winning them while on this earth, you have won yourself; and it may be yours in scenes not of this earth to lead them onward and upward by the same cheering and loving spirit that marked your intercourse with them while you dwelt on the physical planet. Remember, that the very saddest mistake you could possibly make would be to cease to aid the one nearest to you in the ties of earth. The duty that you shirk here will have to be done there before you can really progress.

Some separate from their partner or their relative here on the ground that the association hinders their advancement. This is a grave mistake. They thus throw away the opportunity that circumstances had given them for a certain development that they might have attained by fidelity to their obligations. When the abandoned one clings to you and does not desire to separate, the act has still worse results. If you walk a separate path here, you will have to seek forgiveness there from your injured associate, and make up as well as you can for what should have been accomplished while here by "patient continuance in well-doing." Ties should not be lightly formed; and when once formed,

they should not be dissolved unless the spiritual advancement of *both* requires the dissolution. That the spiritual advancement of one requires it is a fallacy, for the compassionate adherence to duty will do more for that one than walking a more flowery path, with the back turned on one to whom you had promised fidelity. Those who agree to live together while agreeable and convenient to both can never taste the sweetness that arises from making one's duty to another paramount over one's own pleasure.

"Straight is the line of duty,
Curved is the line of beauty;
Follow the first, and thou shalt see
The second ever following thee."

Some mediumistic persons part from their companion because the association hinders their medial development. That is not synonymous with spiritual development. A person is often a medium without being spiritual, and as this sort of mediumship is usually exerted for pecuniary gain, we should think that to be a very poor substitute for fidelity to one's obligations. "The life is more than meat." Mediumship is a curse to its possessor, unless it be united with spiritual aspiration. Many a medium will have to walk dark and desolate paths in the spirit world, and will wish he had earned his earthly living in some other way, and let his mediumship comfort the sad and skeptical, when it came spontaneously as the result of the blending of aura with aura and of soul with soul.

It is claimed that the exercise of mediumship exhausts all one's physical powers, and that all the time between the seances is needed for recuperation. Very true: the mistake lies in giving up all other duties in

order to give all one's physical powers to mediumship. That is what puts a medium into an abnormal condition, and makes him irritable, touchy, and nervous. Many mediums "get nothing for themselves." That is all wrong. Consciousness of the presence of disembodied friends and wise communications from them should first fructify his own nature. After that, the gift can usefully overflow and enrich his friends, in hours of withdrawal from the outside world and of soul-communion. That a medium should sit for any and everybody, as a business, prevents this communication between the visible and invisible from spiritualizing those engaged in it, and makes this last and most glorious gift from the unseen world a laughing-stock or a thing of scorn.

It is claimed that many skeptics are convinced by just such demonstrations as these. Skeptics who are secretly inclined to Spiritualism by an unconscious development of spirituality may be convinced. Persons who are materialistic by nature are not convinced. Nothing can convince them, because the substratum of spiritual aspiration is wanting in them. It is that quality that needs to be cultivated. Accepting the existence of disembodied spirits, and possible communications from them under favorable conditions as scientific facts in nature, have no more influence, *per se*, in developing the inner nature, than the acceptance of any other proved fact, as, that heat usually expands bodies, and that the air diminishes in density as it leaves the surface of the earth.

Better, far better than receiving communications through the organism of other people,—better, far better than to be a so-called medium himself, is it to become

spiritually susceptible to high and pure spiritual influences.

The world has found fault with some Christians, so-called, because they confine their religion to Sunday, the family altar, and the weekly prayer-meeting, instead of carrying it into the thousand recurrences of daily life. Quite as blame-worthy are those Spiritualists, so-called, who confine their Spiritualism to the seance hour and to the private sitting. Spiritualism cannot be engrafted in our nature by such outward appliances. To be worthy of the name it must be a growth from within, and be entirely independent of what may be received through the organism of another person.

Many will say in all sincerity that they are wholly destitute of evidence and consolation, unless they get it through another, because they are not mediumistic. Perhaps they never can be mediums for other persons, but all most certainly can, and to this statement do we beg the most earnest consideration of the reader, all most certainly *can* become accessible to spirit influences of a pure order, and can also in time receive in their own private, personal experience convincing evidence of the presence and the loving watch-care of their disembodied friends.

But this result, as a general thing, cannot be brought about in a month or even a year. It requires a clear understanding of the processes to be employed, and a persistent and regular practice of these spiritual methods until the growth of the soul has become apparent. From that point, there is no danger that the delighted aspirant will ever cease a development that has already brought such results.

FOUR STEPS TO PEACE.

“Always try to do the will of another, rather than thine own.

Always seek to have less rather than more.

Always seek the lowest place.

Always desire that the will of God (Infinite Intelligence) may
may be accomplished in you.

He that does this enters into the region of rest and peace.”

THOMAS à KEMPIS.

CHAPTER V.

THE AIM OF MEDIUMSHIP.

When mediumship is sought for spiritual purposes, it is a beautiful thing. Reader, test the motive of your desire for mediumistic power. Do you desire it in order to spiritualize all souls everywhere, whether embodied or disembodied? Or do you desire it for advancement in earthly fame, or worldly prosperity? The Old Book said, "Try the spirits." Let each one try his own, and scrutinize his reason for desiring to become a medium between the visible and invisible worlds. A high motive will draw a spirit actuated by the same, but a low motive shuts the door to such, and welcomes those of a lower grade. "Motives are the impulses that stamp souls," wrote Adoniram Judson from the spirit side of life.

The very word aspiration implies a somewhat towards which the soul desires to grow. And as the fountain does not rise higher than its source, so does the soul, the offspring of God, grow ever towards that out of which it came. But, finite as we are, we cannot comprehend infinity, and we necessarily lose ourselves in endeavoring to unite with it. So, in conformity with our own limited and bounded condition, we can distinctly conceive only of intelligences finite like ourselves, and whose tuition, and aid, and influence we desire, because they are wiser, stronger, and better than we are.

A pupil who asks his wiser teacher for instruction does not by that act disown a belief in a mighty wisdom far transcending that of his teacher. The wise mother who guides the aspirations of her child is aware that her own knowledge comes from a higher source. The thousand things that we do for others and that they do for us, the suggestions we make, the helpful words we speak, are not designed to take the place of the mighty source of all exerted strength. Nay: it is rather because of God (Allah, Jehovah, Jove, Lord, or Infinite Life itself) that we are able to make these efforts, and become the instruments by which an absolute potency makes itself felt. The wise instructs him who knows less, the strong aids his weaker brother, the advanced spirit helps his aspiring student of earth, *because* of the strength to do and bear that comes from away beyond. Our strength, our wisdom, our goodness, are not self-originated. They were implanted in our original germ, and we have thus the security of an existence derived from the Absolute Good.

And, as the child asks its mother to nurse it, as the student asks the teacher to explain the problem, as we ask our friend to lend us a helping hand when we are in trouble, and do not, because of these acts, deny the existence of a power beyond, that enables all these things to be accomplished in accordance with its laws,—so, in like manner, do we ask instruction from wise spirits whose experience enables them to know more than we do, and ask the dear departed to comfort and aid us in those special needs which they care for because they are specially interested in us as individuals, without disowning our trust in God, and our consciousness that

because God is, spirits, whether embodied or disembodied, can do thus and so.

Also, as the seeking child, the enquiring student, and the applying friend do not by their acts sacrifice their own individuality and personal responsibility, by seeking from another one what he can give, but is enabled by wise assistance to develop his own individual power,—so do we, in like manner, ask counsel, information and comfort from disembodied spirits who are able to give the same, without sacrificing our own individuality, or debasing our manhood or womanhood, or lessening our power of self-action and self-resolution and decision.

Those who object to such applying to disembodied spirits when they accept doing it in the ordinary associations of this life, do it on the mistaken basis that a spirit is, *per se*, different without a physical body from what he was when he had one. The mother soothed us here: she can, if we become accessible, soothe us from there. The father counseled us here: he can, under like conditions, counsel us from there. The physician helped our physical condition here: he can, if the laws governing communication be followed, aid us from there. There is no more loss of individuality in being counseled, comforted, or helped by a disembodied spirit, than in being treated in a like manner by the men and women in daily, physical life. In both cases we may cultivate our own individuality, and the sense of our own responsibility for our own actions, if we understand our relations aright with the visible and the invisible world.

There is nothing strained, forced, or unnatural in being disembodied. A mistake is made by those who suppose that a person is made unnatural, and therefore

uncanny and strange, by having passed out of his fleshly body. It makes the invisible smile when we speak of them as being "dead."

We have thus expressed ourselves, because some declare that because we expect counsel, aid, and consolation from the departed, we do by that act seek to lessen our own individuality and responsibility, and that we also, in applying to finite disembodied spirits, deny the existence of Infinite Intelligence that rules all. Having, as we trust, disposed of that misconstruction, we have yet to acknowledge that there are some who commune with the invisible that do seem to lose the sense of their own self-hood.

It is painfully true that some mediums, in their great fondness for and trust in the intelligences that have manifested to them, are servilely guided by them in all matters both great and small. "The spirits told me to do thus and so" is the reason they assign for all their actions. While it is true that the disembodied can, from their greater insight into spirit, often penetrate the motives and secret designs of those with whom we deal, and can sometimes warn us and direct us in some degree, yet a wise spirit would certainly avoid counseling us to the point of affecting our own power of decision. "Use your own judgment" is the often used expression of my most trusted disembodied friend, when I appeal to him what to do.

Besides, only a selfish mortal would continually demand that a spirit should ever walk earthly paths, and always see the earth side of everything, for his own advantage and pleasure. It would also hinder the onward progress of that advancing soul. Spirits there

are who cling to the earth plane, who care not for the spheres beyond, because their desires keep them earth-bound. Their condition is a sad one. A true and unselfish medium will surely try to sever the bonds that hold such to earth, instead of strengthening them by holding their attention constantly to their own mundane affairs. Some spirits are bound to physical conditions by their continued interest in money making, in real estate dealings, and in "corners" on the very necessities of life. It is pitiable to see a medium encouraging these tendencies in a spirit, in order to aid her to make money for grasping men by her "gifts" as a "business medium." Such a use of mediumistic power is a prostitution of the gift.

The spirit world have not endeavored to open communication with mortals in the last half of the nineteenth century, in order to help men to make money by their neighbor's oversight, to dazzle a crowd, or to amuse a frivolous company. The movement has many undeveloped hangers-on, on the spirit side of life. But it was originated and carried on by wise, benevolent spirits, who studied and applied the laws of nature, and thus found out how to make communication practicable. Their object was and is to make mortals sure that existence continues, though the physical body decay; that friends know each other there and can sometimes communicate with those left behind, thus proving their individual, conscious existence; and that all acts in earth life have a direct bearing on one's condition on entering the spiritual stage of existence. Their efforts tend to the highest and furthest reaching morality, and to the deepest spirituality. Those through

whom the communications come should therefore seek to rise to the pure motives and the exalted designs of those spirits who have opened the door between the two worlds. By no means should they lend themselves to the tricky and selfish doings of lower spirits, who use the door merely to amuse, thus hindering their own advancement, as well as that of the medium and his "sitters."

In the common acceptance of the word, a Spiritualist seems to be one who knows that the so-called dead are alive, because they can sometimes give evidence of their existence to their friends on the earth-plane. "Spiritualists," it seems to us, fall into two great classes, though, as is the case with all immaterial things, the line of demarcation between the two is not very well defined.

One class seems to wish to drag the denizens of the spirit world into physical conditions. They want their "dead" friends to be on the earth and of the earth, to be interested in all mundane affairs, even the fit of a dress and the selling of real estate. They are so hemmed in by the physical that they even want these disembodied friends to get again into a physical body, so that they can feel them again with their fleshly hands, and can see them drink coffee and eat candy again. Materialization, that most wonderful chemical process, so well suited to carry conviction of spirit existence into the heart of a materialist, is regarded by this class of Spiritualists as the *Ultima Thule* of Spiritualism; and they would far rather attend a materializing seance and see a spirit make yards of lace and finally dematerialize in the middle of the room, than sit alone at home and

receive spiritual thoughts into their souls from their dear spirit friends, who know that the unfoldment of the soul itself is the very object for which we were brought into individual existence. If these Spiritualists attend a public meeting they choose one where tests are given rather than one where they "just speak." If the speaker is entranced, they prefer to see his eyes closed than open. If he speaks "under control," they prefer an Indian control to William Denton. They dote on table-tippings, raps, piano-dancing, independent slate-writing, and "full-form materializations." All these manifestations, so important to sceptics, and the door through which most of us received our first evidence of spirit existence and spirit communion, they seem to take as the be-all and the end-all of the most important event known in the history of the human race.

The other class of Spiritualists want to raise themselves and all whom they can influence to a more spiritual plane. They say, "Instead of dragging spirits down to our level, let us seek to raise mankind to their plane of existence." Instead of making communication to the lonely mourner a basis of trade, they would show the sorrowing one that evidence through another person is the door into the pathway of self-development, so that he may be fitted on passing out to join the company of that dear one who is fast progressing in spirit life. This class of Spiritualists will care for the interests of true mediums, and try by a kindly and generous stated support to remove from them the temptation to abuse and overwork their gift. Realizing that the legitimate work of a medium is with materialistic sceptics, they will try to lead their brethren and sisters into self-development,

and thus save them, who profess to be spiritual, from having to commune with the invisible through the organism of another individual.

This class of Spiritualists realize that work in this direction is of two kinds. The first is to cultivate the soul of himself and all who are convinced of the facts of Spiritualism, so that they may become accessible to spirit influence, and in time develop to where they can definitely commune with spirits, exchanging thoughts with them spiritually, as the senses of the spirit body develop. The second is to promote the giving of physical tests, by raps, tips, independent slate writing, materialization, and all such methods to materialistic doubters of existence without a physical body, through the strongest and most moral mediums that can be secured ; at the same time showing investigators the highest moral and spiritual aspects of this wonderful movement.

It is emphatically by the door of phenomena that we entered these paths, and so long as we are in the body, these manifestations will form the grounds of evidence, as was the case with Paul. English books are printed by the use of A, B, and C, but as students are not always saying over the alphabet, so is it unprofitable for Spiritualists to advance no further than communication with the invisible world by physical means.

Soul-culture being the real object of the spiritual movement, those engaged in it should endeavor as fast as possible to rise to the condition where they may personally commune with progressing spirits without the intervention of the fleshly body, and the senses thereof. Demanding evidence of this nature at first, on account of being then materialistic, like the rest of man-

kind, who will not believe unless they have the evidence of their eyes and their ears, let us now rise to a more spiritual plane, and never rest till our own communion be established in a more spiritual manner.

Personally, I was convinced of disembodied existence by the sudden dematerialization of the temporary body of a young man I knew, and he has always been proud of what he accomplished on that occasion. Later, it was by table-tipping, under circumstances that excluded mortal efforts and mind-reading, that I found that my father's individual spirit was communicating with me. In those days I had no clair-voyance, no clair-audience, no mediumistic power as I supposed ; and long did I haunt seance rooms, in the hope that my dear departed could communicate definitely with me. It was not to be. My disembodied friends said, "Come up higher." I was taught how to develop my own powers, and not weakly commune with *my own* through some one else. Later, I would see and sometimes hear, and what was still more important to the work done through me, they began to sensibly impress their thoughts on my brain. The prophecy of my father has begun to be fulfilled : "Soul to soul like the blending of light, will our souls mingle."

"The truth can always be had by those who desire it, but each one must seek it for himself. That only which we have within can we see without. If we *meet* no gods, it is because we *harbor* none."

EMERSON.

CHAPTER VI.

FIRST MENTAL STEP, PASSIVITY.

The same temper of heart which enables some to receive much more satisfaction from a medium than do others, will, if applied when alone, give good conditions for his own development. And the results will be the more satisfactory, because in addition to actual evidence, he will obtain increased accessibility to disembodied influence himself, and may become in time a medium for other persons less advanced.

This desirable frame of mind is passiveness. Often a disappointed seeker for evidence is told that he is "too anxious." He is exceedingly sorry for this something in himself that prevents his gaining his end, but he does not know how to get rid of it. He is told not to be so positive. Positive, earnest by nature, he does not know how to lay the quality aside at will.

In my own case, though having been thoroughly convinced that our dead friends were still cognizant of our doings, and could sometimes communicate with me through another, I could receive much less from mediums than my friends who were less positive; and I could get nothing myself, not being mediumistic, as I then supposed. Subsequent observation has shown me that all are susceptible to spirit influence, every human being having a spirit body and soul, as well as a physical body. Mediumship, or the preferable term, spiritual susceptibility, is the development of the inner body, and

its increased freedom from the domination of sense. Whatever makes the body purer, and whatever tends to free us from sense conditions, will give us the condition we desire.

To become passive or negative, we must learn to lay aside every care and annoyance. We find that their very anxiety to develop acts as a hindrance to many. This care, like every other one, must be laid wholly by.

Remaining perfectly quiet in body will help us to attain that end. Several years ago, being engaged in teaching nine consecutive classes, besides the care of my Seminary, I would find myself so exhausted after dinner that I could not rest. An instinct, as I then supposed, the influence of my departed parents, as I now know, led me to draw the shades down, and to sit in my most comfortable chair, with my back to the light, and to keep perfectly quiet. For some ten minutes I would have to use all the strength of my will to keep absolutely motionless, for I found that I must not only *seem* quiet, but that there must not be the slightest unseen contraction of any muscle in my whole body. I never found anything more difficult to do, as my previous labor had almost nullified the tone of my nerves. But after holding myself thus in absolute stillness, in a few moments the nervous tension was suddenly relieved, and for a little while I could really rest, and then go about my work with renewed strength. I mention this experience, so that any similarly conditioned may be benefitted by doing the same. But truth compels me to add that since forming the habit of the processes to be described in this book, I no longer fall into those nervous tensions, though frequently subjected to nervous

and mental exertions far surpassing those of the time just alluded to.

To return: the first mental state to be attained is absolute indifference to every care, no matter how engrossing it may be. The mother in deep anxiety over the alarming illness of her child must be able to throw even this care aside, when she withdraws for a moment into her inner nature, in order to receive spiritual help. Thus doing, she will also aid her child. Almost maddened with anxiety, there is no room in her mind for the helpful suggestions that her angels are trying to give her. But let her empty her mind for a moment, and a sudden *inspiration* may tell her of something that will relieve the little sufferer. Moreover, her nervous system being calmed by the moment's respite and by the aid of those who minister from above, a most soothing influence will flow from her own system on the little one.

The business man, and all anxious ones, however engaged, must learn how to enter into their inner closet, and to "shut to the door" on all the worriments that beset them. A few moments yielded to these silent, invisible influences may make all the difference between success and failure in the work of the day.

But not only must all care and trouble be laid aside: all anger, all bitterness, all indignation, no matter how well founded, must be entirely excluded from the mind. The unkindest deeds, the bitterest insults, must be regarded with indifference. This does not mean that we are to be stolid or stoical. The thought of those who have injured us must be gentle, quiet, forgiving, and at least indifferent, if we cannot succeed in making it well-

wishing. To some, this is more difficult than to lay aside anxieties and cares. But it must be done.

To lay our souls open to invisible influence, and at the same time to indulge in anger and bitterness is to be mad indeed. It is to open the door of our precious soul, our inner, most cherished possession, to some disembodied spirit who is filled with similar passions. The spirit of some murderer, filled with yet more baleful passions by "the deep damnation of his taking off" than even those of the hour of his crime, may be passing by. Seeing your heart a prey to the evil feelings that rack his own, he enters the open door; and, quite unknowing why, you feel more angry and bitter than you did before.

Persons often wonder why mediums so often evince envy, jealousy, and petty spite. They are sensitives, and therefore susceptible to every passing influence. More than ordinary persons do they need to watch themselves closely, and to pay special attention to soul-culture and character-building. Mary Magdalene was one of these. Sensitive and susceptible, in an evil hour she yielded to stormy passion, and not only one, but seven undeveloped spirits took possession of her inner being. Another medium, whose strong will shut the door against all baser spirits, was able to conquer all seven, and thus to set her free. It is no wonder that she "loved much," and that her adoring love led her alone in the morning twilight to his tomb, and made her the first to see him in his spiritual form.

When engaged in doing missionary work from place to place, in one town a young lady came to me to take a private lesson in soul-development. She was positive

in nature, affectionate, and intelligent. I soon found that she felt very bitter toward her own father. The circumstances were these. Her mother had "died" a few weeks before, and during her whole married life this father had treated his wife with cruelty and injustice. The daughter had seen her mother's sufferings, even to the brink of the grave, and she did not forgive her father. I tried to dislodge the feeling from her mind, and to show her that her father, bad as he now was, would in the future repent and become a progressive spirit though he might suffer for ages first. No: she could not lay aside her bitterness, for she felt that in so doing she would be disloyal to her mother. At last, willing to leave this subject, she asked me to give her the lesson. I told her that there was no use in her receiving the lesson, as she was unable to take the very first step of the process; that she must lay aside all unkind feeling to her father, along with all cares of every kind. She felt unable to do so. At last I said, "Cannot you lay aside this unkind feeling just this one little minute while we are talking?" She looked at me and said, "Yes: I can now; but it will come back." "Of course it will come back," I said; "and when it does, you must withdraw into your inner self, and cast it out again." She seized the idea, admitted that she felt better without it, and learned the whole process. I afterward learned that she was greatly benefitted thereby.

Some one will ask if it is wrong to feel anxiety. It is what some call wrong: it is what we call undeveloped, when using language carefully. The Master-medium of all bade those who desired to attain his moral elevation to "take no thought for the morrow."

All pride in self, all selfish determination to have things our own way must be laid aside, when we take the initial step in soul-culture. In this connection it is well to consider Thomas à Kempis's "Steps to Peace," as given on page 48. We can easily see that most of the contention and strife of the world arise from an eager longing to get yet more, to do everything in our own way, and to get up higher than our neighbors. Could these desires be eliminated, peace in the soul and consequent peace with those about us would certainly follow.

The question has already been asked by some of our readers, "Will not getting into this negative, passive state, without all care, indignation, and desire to surpass others, take away all ambition, and make us all milk-and-water persons?" Most certainly, if this were all. Bear in mind that this is only the initial step of the process, and that after acquiring the power to take this mental attitude at will, we shall later be taught to become positive, self-reliant, and individual enough to do all things that may be required of us in the active duties of terrestrial life. But he who is positive before he has known how to become negative at will, may be dogmatic, imperious, grasping, and altogether disagreeable. We will consider our first mental steps in their entirety, and we shall then be able to go on to those that tend to bring out the most active forces of an individual and active being who will manfully do his duty in this work-a-day world, and on whom weaker men and women will instinctively lean.

"Sweet in temper, face, and word,
To please an ever present Lord."

CHAPTER VII.

SECOND MENTAL STEP, RECEPTIVITY.

Having by our initial step in the process here taught become gentle, free from all anxiety on every subject, and from all unkind and bitter feeling to every individual in the universe; having become humble, contented, willing to take the lowest place, and willing to please others in any way that is not wrong, we are now ready to enter on the second step. This grows so naturally out of the first one that we shall not need much space to elucidate it.

The first step is to be passive, the second is to be receptive. Having cast out all hindrances to the growth of the soul in the right direction, we are now willing to receive all that may come to us from pure and wise influences, whether mundane, celestial, or infinite. We need not fear that in becoming receptive we may become a prey to undeveloped, mischievous spirits. Like is attracted to like. Vengeful spirits will not draw near, for there is no unkindness in our soul to attract them. Greedy, sensual spirits will not come, for we have nothing similar in our own being at this time. Envious, hateful spirits see nothing in us to draw them, and they pass on to some unfortunate sensitive who may become their victim because he has indulged in the same bad feelings.

We must here emphasize the strong necessity that is laid on all mediums to cast out persistently all selfish

and malicious feelings from their own hearts, so that only pure, peaceful, unselfish and up-lifting spirits may find a foothold there. Letters received from sensitives and mediums in all parts of the United States show me the dangers that such persons run, from the want of self-control and proper instruction.

Let us present a case that is repeated thousands of times in Spiritualistic circles. A sensitive, one very susceptible to all outside influences, whether embodied or disembodied, desires to be "developed," and comes to sit with others. He may be exhausted by a day of hard work and his power of resistance be thus diminished. But it is most likely that he will not think of resisting, for, has he not come in order to be developed? He is passive or negative enough. Perhaps the remains of displeasure against some one who has injured him remains in his heart. Perhaps he is inclined to sensuality and some person present of the opposite sex excites his passions. He may have no feeling of the kind, but in a promiscuous circle, persons present may be filled with malice, revenge, deceitfulness, lust, a desire to drink liquor, to use tobacco, or to eat rich food. Envy of the spiritual gifts, or the fine clothing of some person present, fills another heart. A desire to win money by a selfish trade or a false presentation of goods fills the mind of another

All these—good, bad, and indifferent—take their seats in the circle, the sensitives among the rest. The lights are darkened, the circuit of magnetism is completed and opens the door to disembodied spirits. A lustful spirit, earth-bound by the desires that he cannot satisfy in his present state, is passing near. He feels a strong emana-

tion from some sensual person present and blends his magnetism with his own. Thus re-enforced he takes possession of some unresisting sensitive; and for a long time after this seance this susceptible person is troubled by a tendency to sensual thoughts, that require perhaps more than the strength he can command to keep him from committing what he will never cease to regret. In like manner an envious spirit finds the same quality in some of the sitters, combines their strength with his own, and fills the mediums present with such envy of all who possess greater spiritual gifts, and such jealousy of those who possess any gifts at all, that their feelings are expressed in their conduct, and observers wonder why mediums are so painfully jealous of all others.

At the risk of opposing many, we will add that we favor development alone to sitting in company with any other persons, except in rare instances. The methods we inculcate, if faithfully followed, will make one perfectly secure from untoward disembodied influence, while the strength used in resisting the fault-finding spirit, or the self-will of really good men or women present, may nullify all the strength that might have come from their presence. The sensitive has often to turn his mental power to overcome the wrong conditions of some true friend present, instead of opening his heart in unresisting simplicity to the benign influences of the spirit world. No such hindrances can work if he develop alone. To his own master, that is, to his own inner self consciousness, does he stand or fall. Having eliminated all that is bad, and having opened the door to the high and the holy, his quiet, solitary communings do not exhaust him, and "Heaven comes down, his soul to greet."

We are aware that there are cases where perfect congeniality between the sitter and his assistants, and perfect consonance of feeling, make it an advantage for him to sit with them, but such cases are rare.

A right method and a sincere desire will draw about one disembodied spirits who are wiser than we of earth, and who make no mistakes in assisting the aspirant in his preparation for future usefulness. Where ignorant, mischievous, and sensual spirits find entrance, the blame lies at the door of the sensitive, or of some person present, who has consciously or unconsciously admitted them by a similar condition. The only exception to this is when benevolent spirits bring an ignorant, malicious, or sensual spirit, who desires to improve, in order to be benefitted by the help of a strong, spiritually minded medium. The high counsellors pour the right thoughts onto the sensitive brain of their medium, and as he is still in the body, he can transmit their counsel and strength to the suffering spirit, whose condition keeps him bound to the physical earth, better than they can do. This work is one of the noblest and holiest in which a medium can be engaged. But it is useless for him to reach out after it before the time. It will be brought to him by benevolent spirit workers as soon as he is prepared to do it aright. In their philanthropic work of advancing all souls, they use all possible means to accomplish it, thus working in unison with the infinite soul of the universe, whose "ministering angels" they are. To be their instruments, and thus the instruments of the All-Good, is the noblest sphere in which a mortal can be engaged.

“The west winds blow, and, singing low,
I hear the glad streams run ;
The windows of my soul I throw
Wide open to the sun.

And so the shadows fall apart,
And so the west winds play ;
And all the windows of my heart
I open to the day.”

WHITTIER.

CHAPTER VIII.

THIRD MENTAL STEP, ASPIRATION.

The aspirant is now ready to be instructed in regard to the third step in this heaven-given process of soul-culture. He has become negative to all cares, unkindness, and pride, and a vacancy has thus been created in his soul for higher influences. He has become receptive to what may come, though a careful watch of the initiatory process has made him ready to receive from the good and not the bad, and he is now ready for the third step, which is to become aspirational. Each step grows easily out of the preceding one, being its natural sequence. This new step is a distinct advance in spiritual activity. From the quiescence of the negative stage, and the willingness of the receptive one, we pass readily into the active wishfulness of aspiration.

To aspire is literally to breathe towards. As the flame from a little candle streams up and away from the earth, so does the aspiring soul reach up and away from what is connected with the physical plane of life. It has been remarked that to long for a thing is to desire it so earnestly that we literally grow long in that direction. So does the aspiring soul stretch towards spiritual things and towards its infinite source.

"It upward tends to that abode,
To rest in its embrace."

One of old said, "I aspire while I expire." That is not always applicable. Many a dweller on earth is to-

day more really in heaven than many a disembodied spirit whose wishes hold him to the earth-plane. That desire being contrary to the natural movement of his new mode of existence, he feels himself to be in hell. And in hell he remains until aspiration harmonizes him with his new state, and he joyfully joins the host of progressing souls. Happy those who learn to aspire before they leave the physical body.

What is the source of this spiritual aspiration? Is it natural to aspire, because this tendency originated in our own will, our own determined agency? Does the plant grow out of its own self-originated determination? It grows rather because a germ of life was implanted therein by the infinite activity; and so, hindrances being removed, and nutrient conditions being supplied, it grows, and it must do so. It is the same with our spiritual nature, this higher scion from the same infinite stock or source. The soul lives, because it is born of God, and when hindrances are removed, it grows naturally and inevitably towards the infinite All-Good, All-Wise, All-Fair.

But being detached and individual agents, it is for us to prove our activity by removing so far as in us lies all hindrances to the onward growth of our soul. We have now made it lord and master over its physical envelop by conquering all fleshly appetites; we have tried to substitute kindness for hate, humility for pride, self-effacement for self-will, and trust for anxiety. The hindrances being thus removed, we can reach upward to the source of all, and to those bright intelligences that depend on that everywhere pervasive énérgy, as the illimitable solar systems sweep their mighty orbits in

obedience to the laws by which infinite intelligence expresses itself on the largest physical scale.

Why do we aspire? Because, as the sublime Plato said, "From God we came, and to God we shall eventually return." Plato's God was no selfish Zeus, no narrow Jehovah. It was the infinite truth, beauty, and goodness that expresses itself in all physical emanations, and in all individual souls, that may wander afar for awhile, but will eventually return to bask in the love of their mighty source.

On entering the third mental step our first aim is to realize our personal relation to the Universal Soul of all that is. Not with fear, as was taught by the old theology, do we seek to realize the truth of the Pauline statement that "in him we live and move and have our being." But rising beyond the personality implied in the use of the word "him," we let such thoughts as these have sway :

"I am alive. I live because of the infinite life of the universe. Life is every where, and as I am alive, I am a part of it. I am a part of God, though I am myself frail and small. But I fear not. I do not have to *cling* to this life, for it *holds me*; and as I am a part of it, my life can never end. I rest in it. I love to rest, mote that I am, in this infinite, beneficent life. As the little fish floats on the bosom of the great ocean which it does not comprehend, so do I float in this boundless life. As the little bird soars and is poised in the bosom of the atmosphere, whose scope is beyond its grasp, so do I soar and so am I poised in the bosom of this mighty life of which I am an integral part."

Having attained this state of mind, safely, joyfully

resting in the all of being, we are ready to express a definite aspiration, which we may do in words like these, varying them to suit our individual needs and longings, or, it may be, to suit a present creedal environment:

“In the name of Infinite Life, in which I live, and move, and have my own share of individual, conscious being, I now beseech all good, pure, true, loving, wise, and strong influences to come to me at this time.” Thus do we, in conformity with our finite condition, call on special, finite influences or intelligences of the kind that we crave, to come to us; but we do it only in the name, and in the full consciousness of that Infinite Fountain, out of which we, and they, and all finite intelligences, came into individual and conscious existence.

Instead of Infinite Life, some will prefer to say God, Jesus, Holy Spirit, Allah, or even Universal Force. The word matters not, provided we attain the mental state above described. But if there be any that deny a force, power, life, transcending all finite comprehension—if any deny their individual dependence on this “power not ourself that makes for righteousness,” for them this book was not written. Denying these primal facts, they have no real ground for soul-culture. Conceiving that there is nothing higher than themselves, there is nothing for them to grow towards. Thinking that their strength is all self-produced, there is no room for reverence or aspiration. Such a one worships himself, and believes he is the petty god of his own little universe.

It may be granted that we are either finite or infinite. If we are infinite, of course there is no occasion for feeling reverence, anything mightier than we being excluded

by the nature of our own being. If we are finite, there is something beyond us, and to that it behooves us to look with reverence, aspiration and well-grounded hope. Infinity beyond us being conceded, that "we live and move and have our being" in it is the necessary sequence. So, in the name of this double consciousness of self and of our mighty environment, we beseech that such and such lesser beings may come to us.

The word "beseech" is suited to the occasion. It is not for us, "earth-darkened" as we are (to use Mrs. Browning's apt expression), to command or demand aught from enfranchised spirits. For them to come to us in our present low estate is a condescension from our point of view, though if they felt it to be such they would not be the good and wise ones that we want.

The six epithets, "good, pure, true, loving, wise, and strong," were the outgrowth of my own special circumstances. At first I besought only good spirits to come to me. A longing for a purity and truth not found on earth led me to also beseech "pure and true" ones. As clairvoyance and general mediumship developed, I was sometimes a little timid in these new paths, but thought I could never feel timid if "loving" ones came. And when, after many months the word came that I must give up my home, and go alone, so far as mortals are concerned, from town to town and from State to State to spread far and wide the light of the New Dispensation, I felt that I did indeed need "wise and strong" ones to go with me, to tell me what to say, and to aid me with their own "derived" strength.

And we ask this aid "at this time," in the same spirit that led Jesus to teach his disciples to ask for "this

day" their daily bread. Yesterday and to-day we besought these influences, and day by day as the days come will we continue to ask them, in the name of that original power of which all helpful spirits are the direct instruments.

So stands the invocation, suited to my own needs, and easily altered to suit the various conditions and desires of the readers of this book.

Let us now seek to realize the result of the earnest accomplishment of the third mental step. In the first place we have put our soul into harmony with pure and high ones, making it possible for them to shed benign influences upon us. Eagerly do they watch the manifestations from this lowest sphere of the spirit world of our earth. Lovingly do they welcome the little ray of light that streams up from the aspiring soul, and reinforce it with their own, which is itself fed from spheres beyond.

Once after long continued effort had brought me into conscious relation with these spirit helpers, a beautiful incident came to me. Greatly exhausted by the labors of Sunday, and somewhat weighted by expecting to speak Monday evening in a neighboring town, I lay down after dinner to take a nap. Sleep did not come, for they had something better for me. As I lay with closed eyes, waves of magnetic light of a clear purplish tint were poured over me. I gratefully accepted the strength thus imparted, and then saw a lovely woman's face close to mine. Her large brown eyes looked tenderly into mine, and from her kind and firm countenance radiated love and strength. I heard her say, "We are supported by those who are higher than we." Who she was in earth-

life I do not know ; but I felt that she was one who knew my beloved parents, and had perhaps loved me when a little girl in far-away Burmah. Her words gave me a most encouraging train of thought. I was trying to support by my words those who knew less than I did, she was supporting me, while being herself supported by those still more advanced, and so on continues the endless chain reaching ever towards the infinite support of all that is.

What mattered it who that woman was in earth life, and what name she then bore ? That name, being just an arbitrary, meaningless sign, was not appropriate to her nature. It had long since been dropped, and her name there is the expression of what she really is. Of that reality I drank in somewhat. It is only to give a test to those imbedded in materiality that a high spirit would deign to give the long abandoned name of earth, brought occasionally from oblivion for the assurance of us children of a lower sphere. Earth bound spirits retain the old name, but we want spirits "of a different sort." How tender, how kind are these high ones, returning into earth conditions, and sometimes giving their old earth name and the date of long past physical occurrences, to please and assure poor mortals ! Let us not greedily demand that they continue to do it through all time. Let us "covet earnestly the best gifts."

Our third mental step, if really taken, is an aspiration, and makes the soul really grow. Persevered in, little by little do its wings lift and flutter, till at last it rises a little from the work-a-day world, and breathes still more of the spiritual atmosphere. Never has it to make the effort alone. Always does the appeal for help from

above draw the kindly spirit ones to its aid. And as the advancing earth soul imparts its new light and strength to all around, thus becoming a real spiritual worker, does it come to claim with all the confidence of a loving child the aid of its divine helpers. Nothing in this earth life is sweeter than to spend all one's strength to uplift one's fellow mortals, and then to turn to these beloved spirit aids and say, "I did the best I could, dear ones. Rest me, give me more strength to do what you want done for the true kingdom of God."

Yes: they aid us, and are themselves aided from beyond, and thus all spirits are inevitably linked together by indissoluble bonds. "All men are brethren," said Jesus to men who had begun to creep just a little way into the spiritual kingdom. Could they have apprehended his meaning he would have said, "All spirits are brothers;" and it is said that when out of the mortal body, he even visited imprisoned (earth-bound) spirits, feeling that they too were entitled to his help, from the brotherhood of all souls.

Our third step makes our own soul rise a little, a very little it may be, and yet it is a distinct uplifting. Now, from the fact that all souls are united in bonds that cannot be broken, as they all come originally from the same primal fountain, comes a solemn and an astonishing thought. It is this: when our one little soul rises, though never so little, the act does not affect itself alone. It really affects, though to a slight degree, the whole spiritual universe. The high spirits of distant worlds, more sensitive by their higher development, feel it too. They realize in their inner being that somewhere a brother soul is rising, and they are glad. This thought may

not be received by all, but it is none the less true, resting as it does on the universal brotherhood of souls, and the universal parentage of God. Yes: high souls are glad when you and I try to be good. The old saying is literally true that "the angels of God rejoice over one sinner that repenteth."

The above being true, alas! the converse is also true. Every degradation, every turning of the back on the higher call, every wallowing in the slush of sensuality, every downward drooping of the soul also affects the whole spiritual world, the most advanced sensing it more than those below them. Paul's statement that "no one liveth to himself, and no man dieth to himself" is thus literally true. We are thus responsible not only our own advancement, but also, to a degree, for the advancement of the whole. The noblest beneficence will lead us to rise in the scale of moral being, not for our own sake alone, but for the sake of brother souls throughout the universe.

"All are needed by each one;
Nothing is fair or good alone."

"One infinite and eternal sea of deific essence fills immensity; and we, as individuals, while differentiated out of it, yet retain with its limitless, encompassing wisdom, a continuous connection. According to our recognition of this reservoir and our desire to draw upon its vitality, will be the unfolding of our intuitive faculties."

HESTER M. POOLE.

CHAPTER IX.

FOURTH MENTAL STEP, POSITIVITY.

Having become by the third step in harmonious relation with high and good spirits, let us review the previous ones before proceeding to the fourth. First, we became placid by dropping all anxieties, unkind feelings to each and all, all pride and self-will, and then were ready to receive whatever might come from above to aid us. We then sought to realize our happy dependence on the Source of all being, and in this dependence we sought the aid of all souls further advanced up the slope of progression. Having been placid, receptive, and aspirational, we are now fitted to take the fourth step, and to become *positive* in the right way.

Most of those who enter these paths have been, like the writer, so engrossed with the responsibilities and efforts of daily active life that they are already too positive to enter easily the first mental step of the process. With her, it required persistent, repeated mental efforts, with the physical expression of the same, detailed in another part of this book, to learn how to become indifferent at will. But, the lesson once learned, it requires but little effort, in a crowd, when thrown by an opposer into antagonism, or when well nigh overwhelmed by care, to withdraw the soul into its inner chamber for a moment, and to become truly quiet at the center. Active life has made some so positive that they are disagreeable to

many whom they meet. Such persons need to pay special attention to the first step of this process, and to cultivate the power of throwing off their cares. Then, when they enter a seance-room, a private sitting, or an hour of quiet communion at home,

“The cares that infest the day
Will fold their tents like the Arabs,
And silently steal away.”

They are now in condition to receive what the angels desire to give them; and can, when the hour for sleep comes, abandon themselves to repose without having to live over again the cares and labors of the day.

But all are not active and positive. Some, especially those endowed with what we may call the mediumistic temperament, are not positive enough. They are sensitive, and they are, from this and from an inner pliability, very susceptible to outside influences, and liable to act in accordance with them. These persons feel every spirit wind that blows, whether the spirit be embodied or disembodied. In extreme cases, the “sensitive” seems wholly destitute of all power of resistance. Some one says, “Let’s go and help that poor woman.” He goes at once. Another says, “Let’s have a drink and have a high old time.” He accedes just as willingly. He yields to the nearest influence, whatever it may be. A disembodied spirit is passing near. Seeing that he is a “sensitive,” this spirit impresses him with his own individuality, and the man goes “under control,” acts the part of the spirit in earth life, assuming his speech and his looks. The spirit may be earth-bound, and desirous of enjoying the sensuous pleasures of earth again. The pliability of the sensitive enables him

to do so, and so the mediumship of this weak one becomes a means of debasement to that spirit. His susceptibility to outside influences makes him what some call a good medium, but no person who walks the earth needs our process, especially the fourth mental step of it, more than does he.

Other persons, while not having the physiological conditions that enable the disembodied to manifest through them, are still very easily influenced, and often find it hard to maintain their individuality, and to adhere to their determinations, when opposed by persons around them. All such need to give careful heed to the fourth step—to the becoming positive at will.

Having become quiet, receptive, and aspirational, we are in good condition to assert our own individuality, without being dogmatic, arbitrary, willful, and disagreeably positive, as might have been the case if we had taken this step first, without the previous preparation. The mental state sought might be expressed by words such as these:

“I am myself. I am an individual being. You, dear spirit friends, will aid me, but it is I that must do the work at hand. And I can do it. I have strength to do it. My strength will be re-inforced by yours. I feel your sympathy, and yet I am the one to go on and do what there is to do. No one can do it instead of me. It is I that is to do it. There is a power within that I can exert. I am as truly an individual being as the greatest in the universe, and my self-hood is my own. It cannot be taken from me. It will increase.”

Thus impressing the sense of self-hood in our inner being, and, as it were, taking possession of our own self,

we become positive and strong, and able to use our own powers with conscious strength. We are not selfish nor dogmatic, for we have realized our absolute dependence on infinite power, and feel that good finite spirits are willing to aid us so far as they can; and we have aspired to be good. After such preparation, we may not fear to take full possession of the citadel of volition and of determined action, and are ready to attempt any duty in the immediate future, it matters not how difficult nor how disagreeable it may be.

We have heard of a man who has many and varied responsibilities and much to do, as preparing himself for work in the following way. When he has a specially hard day before him, he goes into a room alone, takes his position in the center of it, and puts himself in connection with the forces of the universe. So doing, he feels that he can do twice the work in that day that he otherwise could.

“Insist on yourself: never imitate.”

EMERSON.

“No man knows his powers until he has tested them by actual trial.”

“Of all the elements of success, none is more vital than self-reliance—a determination to be one’s own helper, and not to look to others for support.”

MATHEWS.

“The man who dares to think for himself and to act independently, does a service to the race.”

JOHN STEWART MILL.

CHAPTER X.

FIFTH MENTAL STEP, READINESS FOR ACTION.

Having completed the fourth step by realizing your own self-hood, and by consciously taking possession of all your powers, you are ready for the fifth, which is a simple outgrowth of the preceding one. From being positive you become confirmed and settled, and you lock up your resolution within your inner self, and are now ready for action.

To be able, at will, to become successively negative, receptive, aspirational, strongly individual, and settled for the time being, enables one to perform any kind of work that belongs to his mortal career with an ease and an ability that will surprise the persevering aspirant.

We have known a timid, sensitive woman, who had tried to sing in public, but was utterly unable to do justice to her voice and technique, which were really very fine. After learning and practicing this mental process, in connection with the accompanying physical ones which will be detailed later, she was able to sing in public with self-command, with apparent ease, and even delight as she continued her efforts.

Another lady, who was unfortunately married to a very dictatorial, obstinate, and selfish old man, found her home relations much pleasanter by the practice of this process, and declared that she would not surrender the knowledge she had gained for any sum of money.

A teacher whose school had been unruly and almost unbearable, and who had nearly decided to resign her position, found that these methods brought her into a condition that made the pupils desire to please her, instead of the opposite, and her work became pleasant and comparatively easy. Many a business man who loses his head completely would be saved by perseveringly adopting this normal, logical, and natural training.

To further illustrate, the writer of this book is naturally so timid that when a young teacher she found it almost impossible to look at her pupils when asking them the questions. She preferred to walk on solitary roads, for fear of meeting some one that she knew. A member of a church which expected its communicants to speak in meeting, especially in the "covenant meeting," she was forced sometimes to say a few words. The effort would result in a sleepless night.

When informed after the age of fifty that she would speak in public, she considered that quite absurd, knowing her inability to face an audience. She has learned to do so with ease and pleasure, simply by the persistent following of the methods laid down in this book.

When about to speak, she withdraws into an ante-room, and she takes the first mental step by throwing off the audience. She effaces their personality, and she becomes as indifferent to the men and women awaiting her as if they were not there, though of course at the time of speaking their presence and personality become a great aid to her. She throws off every care connected with the whole effort. She then becomes receptive to whatever aid may come from above. Then she realizes the Infinite Life in which she rests, and in that abiding-

place invokes the aid of high and pure spirits. She then takes full possession of her own powers, for though aided by them she is to be the active worker for the occasion, and is then settled to carry her resolve into immediate action.

If there is no ante-room, she goes through the mental process quietly sitting on the platform. But an ante-room where she can be alone is far preferable, for two reasons. One reason is that the mental part can be better done when quite undisturbed by the presence of other persons. The other reason is that there is a physical accompaniment of the mental process, that not only expresses in physical action what the mind is seeking to do, thus aiding it materially, but also puts the body into actual harmony with the magnetism of the planet, thus making it a better vehicle for the expression of the soul, and also enabling the disembodied helpers to reach her by these same currents of magnetism. But more of this in a succeeding chapter.

“So near is grandeur to our dust,
So close is God to Man,
When Duty whispers low ‘Thou must,’
The youth replies, ‘I can,’”

EMERSON.

CHAPTER XI.

THE PHYSICAL BODY.

The main object of the whole mental process accomplished by these five steps is to put the soul into harmonious relation with the higher intelligences of the spirit world. If we were all soul, and had no body of any kind, either fleshly or psychic, the exposition of the method would be complete, and our present work would be accomplished. But as the soul must express itself through the two kinds of bodies, we shall next explain how to put our outward form into harmony with the magnetic currents of the planet and of its accompanying spirit-world.

So far we have dealt mostly with the means for developing the soul. The second part of the book will describe the process of developing the physical and the spiritual envelop.

I must here emphasize the importance of clearly understanding and accepting what *has already* been said, before beginning to *practice* the physical portion. During the four years that have elapsed since the writer began to place this method before the public, it has been practiced by many hundreds, and has benefitted many. But conversations and letters received show that a large proportion began to practice the physical part without sufficient attention to the mental. That is owing to their physical condition and their material environment-

This book has been written so that the spiritual part may be more clearly understood, and the writer here most earnestly implores all readers to remember that if they really desire *soul* development, they will pay *more* attention to the mental steps than to the physical.

While it is true that *both* are necessary to a *complete* development, yet as the soul is the higher and the more during, as the body is for the soul, and not the soul for the body, as the body should be kept subordinate to the soul, it will follow that the wise aspirant will by no means enter on the physical process without making the mental part more prominent than the material.

Many will be inclined to use (or rather abuse) this book in this way. They will glance at the first part, and see that there is in it a good deal about the soul, the inner part of our being. And as that does not interest them, they will pass slightly over that portion and turn to where it looks more interesting to them, because it is about magnetism and physical motions. Becoming interested in that, as it has more to do with the body, and they are still hampered by material conditions, they will begin to practice that, thus leaving the part *for which the physical portion is made*, quite neglected. Such persons may become physically more magnetic, and a lower form of mediumship may be increased, but they are treading on slippery places, as is the case with all mediums who lend themselves to physical manifestations of the power of disembodied spirits, while neglecting their own spiritual unfoldment. The higher Spiritualism, or rather true Spiritualism, is to develop the spiritual nature, and to keep the body subjected to its soul center.

Thus premising, we go on to say that our soul principle is at present in a material body, and its own cultivation will proceed more rapidly and harmoniously if the cultivation of the body go hand in hand with it.

Let us first try to consider the nature of the two kinds of material form through which the soul expresses itself. The fleshly body is that of which we first become conscious at the beginning of our earth life. The little one examines his hands and his feet, and his dawning intelligence leads him to play with them, as he plays later with the toys that indulgent love supplies to him. He seeks his food with baby hands and little mouth, and in the satisfaction of his physical wants he finds contentment. This consciousness of his physical being, the first that comes to him, he retains to a greater or less degree till the final moment of earthly existence, when he, the real entity, passes out from it, enwrapped in the more ethereal form.

During his whole existence here, this body must receive nourishment, its blood must be continually oxygenated, its power must be developed by exercise, a certain degree of temperature must be maintained, it should be clean, and it must have frequent opportunities for recuperation by sleep. The desire to propagate its kind, dormant at first, awakens and increases up to the time when his own complete development may lay the foundations for the same in his offspring.

This consciousness of the physical body and the desire to satisfy its needs are natural, normal, and therefore right. And if there were no higher being within, designed to be its master, to satisfy these various cravings even to satiety might not be objected to. But as the

body is for the soul, and is only its temporary habitation, something higher than the mere satisfaction of physical cravings becomes natural, because normal, and therefore right. Where the soul is in subjection to the body, the individual desires more food than the amount that will nourish the system: he also craves those kinds of food that are injurious. Though experience has shown him that table indulgence brings on bilious colic or stupefaction of his mental powers, he continues to satisfy the cravings of his palate and his stomach, and becomes that disgraceful object, one who "lives to eat," instead of one who "eats to live."

Most of the persons we meet from day to day are in this low condition, to a greater or less degree. One of the first things for them to do in beginning the important process of soul-culture is to keep the stomach under. If you feel a disgust for plain wholesome food, and cannot eat unless it be fried in animal fat, or made palatable (to your abnormal palate) by spices, vinegar, or great sweetness; if you prefer cake to bread, and fruit jellied or candied to fruit in its natural state; if you want pie, and that of the richest kind, and are capable of eating candy until you loathe proper food, you have to begin by conquering this fleshly craving, and live only on pure, natural, simple, plain food, until you have gained the condition when it will satisfy your appetite. After reaching that point, you will have no desire to return to the degraded condition in which you now are.

A word in regard to animal food may here be desired. Carnivorous animals have only teeth to tear flesh, and are expected to eat animal food when in a state of nature. We find that many of them, when brought into

close proximity with man by domestication, begin to eat less flesh and to be satisfied with a diet made up in part of grains, nuts, and vegetables. Carnivorous animals that eat flesh alone, and that raw, are fierce, combative, cruel, and masterful; while those which live on herbs and grains are no less strong, but gentle, peaceful, and yielding. In like manner, nations who eat a great amount of animal food, like the English, are combative, masterful, and domineering.

Their intellects are strong because they are strong in every direction, and their persistency helps to develop their mental powers. The nations who eat almost no animal food, but subsist on rice, fruits, and grains, have good physical endurance, and are not combative, such as the metaphysical Hindoo, the industrious Chinese, and the peaceful Japanese.

While spending some time in England, in 1876, I was greatly surprised at Christmas to find that much of the candy for that festive time was made in the form of joints, rounds, and sirloins of beef. Uncooked, the red blood and muscles and the white fat were simulated in their natural colors. I had never seen candy presented in such forms before, and it offended my taste. It was accounted for by the excessive use of flesh food in that country; and so what would offend the artistic taste of a Frenchman, and the more natural taste of an American, who eats much fruit and vegetables, was liked by Englishmen, and considered appropriate for the happy Christmas-tide.

Climatic environments are somewhat responsible for this meat-eating tendency on the part of the British. The dampness and the clouds, through which "the

swart star sparely looks," prevent the luscious maturing of fruits and vegetables as in America, and favors delicious grass on which cattle and sheep fatten readily. So it is not strange that the denizens of the staunch little isle like their juicy roasts, and their tender chops. Their descendants will develop to a higher condition.

Meanwhile she has "*governor-generals*" in remote lands and isles that she has conquered by fight, and which she retains by British soldiers and trained sepoys, which provinces yield enormous revenues to the government and to capitalists. She captures those countries, not to evince the brotherhood of all men, that Jesus taught, but to make revenue out of them, to exert her mastership, and to give her young men a military training. The same disposition is manifested by her poor and ignorant in wife-beating, legalized by her "common law," unless the stick be thicker than her husband's thumb, and the most cruel and terrible punishments that I ever heard of being inflicted on children. We do not read of such deeds in the United States, though everything is printed in our papers here. English newspapers do not tell so much as ours do, but the statistics given in the reports published by their societies for the Prevention of Cruelty to Children make a painful record indeed. And was it not in England that the horrible agony induced by sawing off the vertebral portion of the horse's tail originated? The existence of such facts, in spite of the sense of duty which an Englishman possesses to a marked degree, shows the effect on the disposition of eating flesh to excess. There is far less of it among the Scotch and Irish, who subsist largely on oat-meal or potatoes.

Herbivorous animals are designed to be such, by the shape of their teeth and the arrangement and kind of their stomachs. They sustain the carnivorous ones, as it is mostly on them that they feed.

Man has both kinds of teeth, and he may therefore choose a carnivorous, a vegetable, or a mixed diet, according to the age in which he lives, and his individual advancement. Primitive man had to be fierce, combative, and domineering, in order to wrest his food from the fierce animals, from whom he was but a little removed in development, and to protect his den and his young from their aggressions. No doubt he subsisted largely on flesh and ate it raw, cooking or "burning" it, as Charles Lamb says in his "Roast Pig," being a later refinement.

As humanity became more intellectual, meat-eating tribes retained the habit which hereditary conditions made almost necessary to them, and employed their mental powers to dressing it in many appetizing ways. They remained combative and cruel to those who did not submit to their sway, like the Romans, who had the known world at their feet, and abandoned themselves to sensual extravagance at the table.

As humanity develops towards the spiritual condition—its final goal—less flesh will be eaten and a more simple diet will prevail. Spiritual men and women will loathe the thought of feeding like the carnivorous animals, and of putting into their stomach the amount or the kind of food that will hinder their intellectual functions. In ages to come no flesh at all will be eaten. Then, wars will be unknown, all will live as brethren, the flesh will be dominated by the spirit, and the door

between the visible and the invisible worlds will be wide open. In fact, there will then be no invisible world; for all will be spiritual enough to enter at will into the inner chamber from whose windows they can look into the bright domains of the spirit world. But by that time mankind will have forsaken many other degrading habits besides that of the eating of flesh.

But we do not go so far as to say that all should now totally abandon the use of all flesh, in order to begin a spiritual development. Some persons are so affected by hereditary conditions that the sudden and total abandonment of all that comes from animals—flesh, eggs, butter, and milk—would weaken them to the degree that they could not do their work. Let your system be gradually habituated to do without it, and your children, if not you yourself, may cease to be carnivorous animals without becoming physically weak.

Those who have eaten meat three times a day can come down to once a day. Those who are accustomed to eating once a day can discontinue it except on rare occasions, and continue to eat eggs. Those who have given up meat and eat eggs, will find that that is really animal food, for the contents of an egg become a chicken in time without the addition of any outside matter. If the reader cares to know the present status of the writer, she will add that she continues to eat butter and milk, for the young of even an herbivorous animal is nourished on the milk of its mother, and butter is made out of milk. No doubt in ages to come, the world will see that it is an infringement on an animal's rights, and therefore wrong, to take her milk from her own young, or to kill it for the same purpose, in order to appropri-

ate it for our own use. But, pending our advancement to that stage, she continues to use milk and butter.

But, laying personalities aside, no doubt the spiritual development of the race as a whole will lead it to use only vegetable products, and preferably those that grow in the open air to those that are matured below the surface of the ground. Indeed, it may reach a point where it will be nourished only by atmospherean and gaseous nutriment, which will be received as the air-plant drinks in what sustains its life.

For us, let us reasonably, gradually, and without "crankiness," learn to use the diet that will leave our intellects clear, and make our physical body an appropriate home for its immortal tenant.

But there are other branches of this subject to which we must advert. Not only must injurious and debasing foods be discarded by one who seeks to keep his body under his soul, but spirituous drinks and narcotics will be rejected by him who would keep the body subordinate to the inner self.

The immediate sensible effects of alcohol should make it rejected by one who desires that his inner nature control his outer. The well-informed person, who knows that alcohol kills the delicate living membrane which afterwards sloughs off from the body, that it makes the heart beat more rapidly thus exhausting the vital force and resulting in the degeneration of the muscular fiber of that organ, that every tiny vein is first inflamed and later subjected to vascular enlargement, that the red corpuscles of the blood lose some of their power to carry oxygen, and that it affects the oxygenating power of the lungs, will avoid alcohol in any form whatever, be it

present in larger or smaller quantities. We are here treating of the body alone, as the temple of the indwelling soul. The effect of its use on the mental powers, on the disposition, on family life, on social conditions, on murder and crime of every kind are aside from our present line of thought, though worthy the most serious attention and the most strenuous endeavor of every man and woman who wishes humanity to progress to higher conditions.

The use of all narcotics will be avoided by the aspirant to soul-culture. Tobacco, so extensively used, leads to the drinking of alcohol, as it creates an abnormal thirst that seems to be satisfied only by spirituous liquors. Opium, hasheesh, absinthe, and their baleful kin tamper directly with the brain, the organ of the mind, and will be carefully avoided by those who realize the potential energy of the indwelling soul, and its temporary dependence for its expression on the human brain. He who desires to cultivate and develop his soul must have his eye fixed on that object, to the exclusion of all that may hinder that progress. He must "forsake all that he hath," to be its "disciple."

Having thus treated, though quite inadequately, the various things taken into the body by way of nutriment, we leave the application to the individual reader, and will next consider that the blood of this body should be continually oxygenated. Most intelligent persons are so well aware that we should have a constant supply of fresh air that it might seem unnecessary to speak of this point. But, alas ! persons are perishing every day through ignorance on this subject, or failure to make a practical use of their knowledge. Do we not sometimes

hear a person seemingly intelligent, say that he does not need any more air, because his rooms are large and the doors between them open? He does not seem to realize that though there is more oxygen in more cubic feet than in less, the available amount in the larger space can soon be exhausted. No matter how spacious the rooms, how high the ceilings, there should be a constant, never, never-ceasing supply of new air and a way of exit for the old. Few houses are scientifically ventilated. Two very slight openings, however, at a distance from each other in the same room, or at the extremities of a suite of rooms, will be effectual. The colder the weather, the smaller the aperture, for the main point is that the supply be constant; and in intensely cold weather, the air outside is so much colder that the air in the room will go out through a very small opening. The flat of a knife laid under the sash of two windows will make all the difference for the whole family between debility and a headache condition and entire freedom from the same. Persons of limited means, and economical persons with ample means, will plead that it will take more fuel. Yes: and no. If more fuel be required, money better go that way than in doctors' and undertakers' bills. It is however likely that the well oxygenated blood of the inmates will make them feel warm at a lower temperature than they required when the blood was sluggish and impure. Oxygenizing the blood makes heat within the body. A constant combustion goes on that supplies heat, and even makes the poor aching feet, once clammy and cold, feel warm and comfortable.

We once knew of a family of women who lived in a

few small rooms, constantly subject to colds, influenza, and headache. One day, a stone broke a small hole in a window pane. They neglected to have it mended. After a while, they found their colds and headaches had disappeared, and having really the power of deducing conclusions from premises, they accepted the fact that they were all in better health from that one small inlet of pure air.

In Russia, there is an extraordinary amount of lung disease. The severe cold has led to the habit of very close rooms and very hot stoves. There is but little oxygen to penetrate the exquisitely fine membranes in the lungs that separate the air from the blood. The purple, venous blood cannot become red and strong, and the slightest exposure results in pneumonia; while those who are not exposed at all are gradually asphyxiated, and die like the ill-fated Ginevra in the oaken chest.

Did any of my readers ever go to a seance, where there were thirty persons crowded into the room, without the slightest means of ventilation? We fancy that the "manifestations" under such conditions must have been of the earth earthy, rather than of celestial grace or purity. If they never went to a seance, perhaps they have been to a prayer-meeting, with many crowded together and no fresh air. Sleepiness and headache could only be averted by a powerful leader, who kept his hearers awake by the tones of his voice, or galvanized them into seeming activity by a force not their own.

There is always a cause for every existing condition. The wise man will look for that cause, in order to promote the condition, if healthful; or to remove it, if un-

desirable. If when working, sewing, studying, writing, your head begins to ache or to feel oppressed, note the ventilation of the apartment, and answer the appeal of your physical nature, if pure air be wanting.

I have known a little child, the darling of the household, to fall a victim to a disease that did not conquer the other members of the family. The business of the father called him daily into the open air. The matured physique of the mother resisted malaria, though her house was not supplied with constant pure air, and the temperature kept high by heating apparatus. The older children went to school or played out of doors. But to the little one came no outside invigoration, for fear she would "take cold." The delicate little lungs must breathe the same air over and over again. So, though nutritiously fed and tenderly nurtured, the un-oxygenized blood could not resist malarial germs, and the cherished pet left her physical body to dwell in the spirit world.

Of course exercise will not be neglected by him who would have a good body. But the exercise should be taken out of doors or in a well-ventilated room. Persons of the middle class, the great majority in the United States, have exercise enough if taken under right conditions. The wealthy have leisure to take the kind they prefer. It is to be hoped that they may take it for themselves, and not by proxy, as in massage treatment. Though this method is a boon indeed for the invalid or for the bed-ridden one, it should not be received by those who can take muscular exercise themselves. Letting another do our exercise for us is a lazy way, and savors too much of the old school of "orthodoxy," according to

which persons were *supposed* to be "saved" by the goodness of some one else, rather than by their own.

And Oh ! you that are rich and can pay for massage-treatment, we pray you not to keep your dog chained in a kennel, for exercise is his life. Shut in a portion of the yard by a high fence, and let him run about in that. If that be not practicable, then let the ring of his chain slip over a long wire, and he can then run backwards and forwards its whole length. You can read a novel or talk while inactive, but he cannot ameliorate his condition by so doing, and suffers more than you dream, chained day and night, and unutterably weary of his kennel. He would be far happier in freedom, though forced to hunt for a precarious living. Pity him. Give him the exercise that *he needs*.

With regard to temperature, persons are apt to have too much artificial heat in winter, as well as to eat too much food. The degree necessary for comfort depends somewhat on habit. Some have accustomed themselves to require eighty degrees Fahrenheit, while others are comfortable at sixty-five. Frequent exercise and pure air will enable many to keep well at the lower named temperature. It is needful that we develop sufficient bodily vigor to resist a sudden fall of the temperature, sometimes unavoidable in the best regulated household. Judgment will enable us to strike the balance between enervating the body by supplying too much outside heat, and exhausting its forces by employing too much of its strength in resisting the cold.

When persons are still able to choose the climate in which they will make their home, it would be well to avoid the northern latitudes in our country, where the

thermometer suddenly drops to thirty degrees below zero, and the forces of the system are exhausted by trying to keep it at one hundred and twenty-eight degrees above the surrounding air. The lives of our aged relatives and of our children are thus shortened, and it is exceedingly cruel to convey helpless beasts to such a latitude, to suffer by freezing or by pneumonia. Nearly as bad as the above is too warm a climate. There is less actual and extreme suffering, but the physical system of both men and beasts is enervated by being subjected to the same. But as most dwell where circumstances have placed them, we may maintain anywhere a bodily condition conducive to the development of the spirit by attention to the laws of health.

The question of clothing opens an almost endless field of enquiry. While adapting its weight to the season, and its outline and colors to one's appearance, we should of course avoid what will compress any portion of the body, hamper it in any of its motions, or bring a weight on any part of it that should be borne by the shoulders.

Personal cleanliness should have an especial attention if we wish the indwelling soul to increase in purity. The body should be thoroughly clean, and this cannot be effected without frequent washing. Great stress was laid on this point by the practical Mohammed. His followers are required always to wash all the parts of the body that are exposed to the air before prayer; and to wash the entire body frequently. If water cannot be reached, as might frequently occur in the desert regions of Asia, they are allowed to use dry dust or sand in its stead.

Dr. Newborough, through whom "Oahspe" was written, bathed twice a day for some ten years before this great work was written through a type-writer manipulated by his hands. He never read a word of it till it was completed. It was fifty weeks in being written, and the writing was done early in the morning and did not interfere in the slightest with the active duties of his profession of dentistry. Pure spirits prefer to come in contact with a spirit that dwells in a clean body. They cannot be drawn as well to one in a dirty body.

We believe that the washing of the whole body, at least once in twenty four hours, is essential to an attractive degree of cleanliness. Warm water of course cleanses more effectively, but as soaking the whole body in hot water is generally enervating, and as it is often impossible to command that amount of hot water, a little will answer the purpose. Even persons who live in a house supplied with the "modern conveniences" that Beecher so laughably described in one of the "Star Papers" often find it difficult to get a little hot water at the moment it is needed. But even one who "lives in a trunk" can always have it when desired. He only needs a little oil stove bought for a dollar, a flat whisky bottle for his oil (the kerosene of course forming more suitable contents than whisky for a spiritual aspirant), and a tin pan. A pint and a half of water will heat in a few minutes. With that, a wash cloth or sponge, soap, a small towel and a large rough towel, he can wash his body thoroughly, wherever he may be, often enough to be clean. A little fine oat-meal in the water adds to its cleansing and comforting qualities. We hope the fastidious reader will pardon the details of the above sug-

gestion. We felt it necessary to make it, for many persons who look tolerably well, who dress well and have agreeable manners, have not really clean bodies, either through want of knowledge, want of bodily activity, or the difficulty of procuring a little hot water.

Sleep, which comes readily to the lower animals and to the savage, sometimes forsakes the pillow of those oppressed with the cares of a higher civilization. Many form a sleepless habit by indulging in late reading or late conversation. Our servant, the body, can be trained to obedience by regularity, and we often get it into bad habits by a hap-hazard mode of living. But as those who sleep easily will be sure to obtain the necessary amount; and as those who are afflicted by insomnia, as the writer was during a period of twenty-three years, can certainly be cured by carrying out the processes inculcated in this book, we will not speak of sleep to any extent at this point. We merely suggest that if we desire our body to get its proper rest in sleep, we must place it at a regular time in a restful attitude in a comfortable bed in a well-ventilated apartment. If these details do not prove effective, our processes will bring aid that will transform the restless, uneasy, easily wakened, nervous and irritable victim of insomnia into a person refreshed many hours of every night by deep, restful and restoring sleep. Of all the physical well-being brought to the writer by this process of development which she so willingly places before her readers, the most comforting and delightful is her regaining the sweet, refreshing sleep of youth.

Having thus made the suggestions that occurred on food, alcohol and narcotics, exercise, temperature, cloth-

ing, cleanliness, and sleep, in order to make the body serve the progressing soul, we find yet another branch of the subject on which a few words should be said. We refer to the deleterious effects of indulgence of the sexual passion in our effort to attain more spiritual development. Custom and natural delicacy make most persons unwilling to write or read on this subject, but it would be wrong to leave it wholly untouched.

To premise, if we carefully follow the rules of health in the relations already alluded to, the sexual cravings will already have been brought insensibly nearer to the normal condition of a spiritual person. Experience and observation show that those who live on plain diet, avoiding the flesh of animals, who eschew alcohol, and the tobacco that stimulates the craving for spirituous liquors, who exercise the body in pure air, and who are learning to sleep regularly and restfully, find the sexual craving far less urgent, far less masterful, than when living contrary to the suggestions made above. This desirable result may be aided in many other ways. Our newspapers, always yielding to the vote of the majority expressed by an increased circulation, teem with accounts of sexual crimes, and stories that stimulate this passion. When the eye falls on such, read it not. Pass at once to something different. Do the same in all your reading, and in the conversation of those you meet. Remember that no act, however sudden, is ever committed without being first performed in the brain. In quiet moments, when the mind begins to dwell in the slightest degree on anything connected with these passions, say at once, "No, no! I will not." Say it in words, as that will crystallize your resolution. At once,

look up and beyond. Plead, "Good spirits, help me." If this course be taken *at once*, it will be effectual, both by your using your own will, and by getting actual help from good spirits, some one of whom is always near every human soul to aid him to resist evil. Remember that it is thinking on these subjects that leads to unbridled lust, to abuse of your companion in marriage, or to self-abuse. Cut off the very fountain-head, by never allowing yourself to think for a quarter of a minute on these subjects, and you are safe.

In our civilization, sexual stimulation has reached a height that is most baneful. The social evil has attacked all classes of society, and licentiousness, both in the marriage as well as out of it, forms the rule and not the exception. It is far worse with us than with Mohammedans, Buddhists, and some uncivilized nations. The press both leads and follows. Legislation may cut some of the lesser twigs of this gigantic, malarial growth ; but it is individual resolve to avoid impure thoughts, and whatever leads to them in himself and others, that will gradually cut the main trunk into pieces.

Of course it is not needful to dwell on the baneful effect of excessive sexual passion on the development of the inner, immortal self. If indulged in, then the more susceptible one is to disembodied influence, the worse will it be for both him and them. His impure thoughts attract to him disembodied spirits who long for the old sensual pleasures that the deprivation of a fleshly body prevents them from satisfying. The strongest get almost inside of him, and thousands more make a solid phalanx about him, which prevent good spirits from reaching him, and that only the strongest exertions of his own will can

break through. His increased sensuality reacts on them. He is responsible for his own degradation; and partially responsible for the continuance of theirs. If he dies while in this horrible environment, he joins their company, and they together seek some other susceptible and sensual mortal, to cling to him, and feed their fleshly longings through his organism. This is a sickening picture, but it is a true one. He who would advance his own soul, as well as that of others, must indeed "abstain from fleshly lusts, which war against the soul," as the energetic Peter wisely advised. (See 1 Peter ii, 11.

Many more suggestions might be made regarding the care of the fleshly tabernacle in which we are temporarily enswathed, but we will leave them to be made by each individual aspirant, for they will come to him in the course of his development, and special ones suited to his own needs will doubtless be impressed on his brain by his disembodied friends. Spirits who are worth harboring will do all in their power to influence the one in whom they are interested, to "keep the body pure."

"But if the soul depart full of uncleanness and impurity, as having been all along mingled with the body, always employed in its service, always possessed by the love of it, wheedled and charmed by its pleasures and lusts, do you think, I say, that a soul in this condition can depart pure and simple from the body? No: surely that is impossible. On the contrary, it departs stained with corporeal pollution, which was rendered natural to it by its continual commerce and too intimate union with the body, at a time when it was its constant companion, and was still employed in serving and gratifying it."

SOCRATES.

CHAPTER XII.

THE PSYCHICAL BODY.

Let us now turn our attention to the second element of our complex constitution—the spiritual or psychic body.

In the first place, what is it? Of what is it made? The latter question would seem absurd to an old-time theologian, who, oblivious of the teachings of Paul, taught that when the body dies, only the soul remains, to be relegated at the time of decision to either heaven or hell. Some spiritual scientists of our own day, whom the proved facts of modern spiritualism ought to have enlightened, cling to the same old theory, and claim that the death of the body leaves only a soul principle that cannot possibly affect matter by using the forces of nature, nor affect in the slightest us who are still tenants of the earthy body. Their mistake lies in supposing that our friends who go out of the physical body become at once pure soul, without any body at all. The truth is that while we are here, we have, besides the fleshly body, a more ethereal one, both being an outside material form, by means of which the essence of pure soul within expresses itself, and communicates with other individual soul essences, similarly enfolded.

When asked what the *physical* body is, and what it is composed of, we readily answer that it is the outside fleshly covering of the inner being, and that it is com-

posed of carbon, hydrogen, oxygen, nitrogen, and many more chemical elements. We accept this statement because chemists have analysed organic bodies and have found that they separated into these elements, or because a very few of us have made such an analysis ourselves. This was done of course after the life had left the whole body, or to some portion of it that had been separated from the living body. Here we at once confront something that we do not understand. That a finger-nail, or hair, or a bit of dead flesh, or a leaf or root can be resolved into its original elements we think we understand, but what once made it alive is beyond our comprehension.

The atomic theory seeks to account for certain mysterious pushings and pullings which we find to exist. No one ever saw an atom, but as this theory accounts for much that we see take place, it has been adopted. So scientists state that gaseous elements are themselves composed of atoms, each of which is solitary, being inconceivably removed from every other one, and containing in itself both kinds of electricity, which sometimes neutralize each other, and at other times manifest polarity as they become magnetized.

Well, all this is about material things. An atom is a real thing, we think, though inconceivably small. So we accept the theory, and believe that we can really comprehend it. But what is life? What is it that makes a physical body move without any force being brought to bear upon it from the outside?

Herbert Spencer has with marvelous astuteness and metaphysical accumen given us a definition. He says that life is "The definite combination of heterogeneous

changes, both simultaneous and successive, in correspondence with external co-existences and sequences." This, translated into every day English of average persons is saying that life is the actual putting together of different sorts of changes, some going on at the same time with each other, and some coming in order after each other, all fitting into things outside that go along at the same time, or that follow each other, because that's the order in which they have to go.

We do not criticize Mr. Spencer's exact and transparent language. It is only necessary to know the language by which the thought is conveyed. Many of my readers are more familiar with every-day English than with that which is plain to those conversant with the classical tongues. And I will confess that though a student of philology and Latin, I was obliged to ponder on that definition a good deal, before I even thought that I took in its meaning.

We are here reminded of a tendency in some persons interested in psychical subjects to substitute words of classical derivation for every-day English ones, or new ones for some already well understood by the general public since the dawn of modern Spiritualism some fifty years ago. Is it well to substitute veridical for truthful, subliminal for under-lying, telepathy for spirit-sensing, telekinesis for moving of material objects, hypnotism for mesmerism, psychic for medium, percipient for perceiver, astral body for spirit body, and so on?

It is facts properly arranged that make science. It is no more scientific to use newly coined words of Latin and Greek derivation than it is to express the same thought by words in common use that mean the same

thing; and it is far more clumsy. Many of the words used above are not yet in the dictionary, but they will be found there by and by, thus adding to our already enormous freight of foreign words, many of which were coined by those who have studied foreign tongues in order to impose the appearance of superior knowledge on these who know only English.

Our composite language is inferior to the German in one respect at least. When the German wants a name for a new object, he takes if possible a word already existing in the language. If there be none, he makes a new compound from German words. He does not compound one out of the dead languages. When our students are studying the heart, they have to learn two things instead of one. They learn that systole and diastole mean the contracting and the enlarging of the heart, and also, that the heart does so contract and enlarge. The German has to learn but one thing—that the heart enlarges and contracts. The unwary English student is led to infer that the Greek used these words only in relation to the heart, not realizing in his befuddled condition that systole, for example, was used by them in regard to expenditures, thinness of the body, a shrinking in one's courage, as well as in regard to a bodily organ.

Now perhaps some reader will look up and down this page, to see how many words derived from dead languages are used by the writer. She frankly admits that she might use a lesser number; but she is at least not guilty of the enormity of coining new words to take the place of some already existing that are quite as good.

Asking pardon for this long digression, let us return

to the main road, which we left after quoting Spencer's definition of life. It is probably just as good a one as can possibly be made by one who seeks to account for everything on a material basis. It expresses perfectly the physical changes and existences; but the real thing, the life itself, flits away into the unseen, leaving faint traces of an elusive though tender smile right in the face of him who would judge her from a material standpoint.

Life: what is it? Is it in and of the material body? Most thinking persons think not, though a savage once burst out laughing when a missionary was trying to impress on him that he could go on living without a physical body. The notion was extremely absurd and ludicrous to him. This unthinking man had not yet developed out of materialism. Let not those who claim a far higher development than his remain imbedded in the same.

What is the spirit body? Is *that* the life? It is no more life than is the physical body. The latter is the vehicle, it is that through which life is expressed while we dwell on the earth; and in the same way, the spirit body, called by some the astral body, continues to express the same after the disintegration of the physical body. After that, it is the only means remaining by which the inner life is directly manifested. While here, our life manifests itself directly by the body itself, and indirectly by material things that it affects by the exertion of its power in accordance with natural laws. It is the same over there. The life there expresses itself directly to other spirits and to some mediumistic mortals through its psychic body, and indirectly by its applica-

tion to ethereal or terrestrial matter of the finer forces of nature.

Allow me to turn aside for a moment and explain why the expression spirit body is preferable to astral body. "Astral" means pertaining to the stars, and its application to our body after death is a reminiscence of the doctrine of old-time theology, that the soul after death went at once beyond the stars.

"The voice that now is speaking will be beyond the stars," sung Tennyson. If we went at death beyond the stars, "astral body" would be appropriate, but as we pass into the next stratum of the spirit world of mother earth, spirit body is the right term. Psychic body may answer, to avoid a repetition of the same word, perhaps, but words of Greek derivation are, other things being equal, more remote from ordinary modes of thought than those of Latin origin.

The spirit body is a material form, suited in ethereality to the conditions of a life that is more spiritual than the mundane, but it cannot be said to be life. The life is the soul within, that expresses itself through these outside forms, and is itself the actual, direct offspring of the infinite life or soul of the universe. We are sons of God, *not* by adoption, but absolutely, inherently, indissolubly, and can no more be disinherited than we can be annihilated.

The soul expresses itself more easily, more directly through the spirit body than it can when hemmed in besides by the terrestrial one. The density of the latter makes it easy to deceive one another here. To do so will be nearly impossible when deprived of it. There, the soul must manifest itself through its ethereal form,

and for this reason we shall be known there as we really are. The desire to deceive will cling to the hypocritical soul. All his sensual longings, all his malicious desires will show themselves without disguise, and he will shrink in affright from the lighter regions, and in shame from the presence of better spirits. He will remain in dark places, and seek the company of licentious and malicious spirits like himself, until in the course of ages, it may be, he and they will come to realize their sonship to Infinite Purity, and exert the whole strength of their inner being to cast off these self-imposed fetters of the soul.

Having answered the question, "What is the spirit body?" we take up the second one, "Of what is it made?" The question is a natural one, for scientists have told us to our satisfaction of what elements the fleshly body is composed. It having been asserted that the spirit body is not life, that it is a form, and material, we desire to know the name and the nature of this matter of which it is undoubtedly composed.

Of course we in thought clearly distinguish matter from soul. Matter is the form by which real soul is brought into expression. Matter is, as Plato called it, only the shadow of eternally existing realities. To our thinking, even the spirit world is but a shadow of the soul itself. He who has begun to be truly spiritual by recognizing his own soul existence apart from the body, and by making it dominate the body, has no difficulty in conceding the secondary nature of all matter. But to be wholly freed from form, "the undying playmate of the gods," as Schiller called her, is beyond our present conception of the scope of a finite being. What life or

soul may be, when separated from all form, we may ponder and seek to grasp, but it flees from our power of conception. We shall in the following chapter answer the question, "Of what is the psychic body composed?"

"Dead! who is dead? No one dies. The covering changes; is laid aside, rots, but the man lives. Love cannot die, hate cannot die. The power which thinks, like the power which feels, never dies. There is no death, only change and progress through all his dominions. Why will you, foolish ones of earth, try to believe and reason among yourselves, that the change of condition is the ceasing to be?"

KEHEBAR, through SIDNEY DEAN.

CHAPTER XIII.

THE FORCES OF NATURE.

Soul expresses itself through matter. It also acts on matter, moves it, makes it into new forms, which some have erroneously called creation, and through the forces employed by it is ever bringing out new forms, thus making the "unending genesis" of nature. Soul is not matter, of course. Neither is it the forces by which it acts on matter. These forces are as truly a manifestation of soul itself as are the material forms which are brought through them into objective existence, in either the physical planet, or in its far vaster spirit world. Forces are the highway along which soul passes into material expression. Force, *per se*, is inherent in soul, but the forces of nature, in terrestrial or spiritual existence, are the means by which the soul brings anything whatever into material form, keeps it in existence, and at last disintegrates it.

We call these forces by different names: electricity, magnetism, heat, light, celestial radiation, vibration, and so on, according to our scientific standpoint. What these are, or rather what we may be enabled to accomplish by their application, mankind is but just beginning to learn. As the vortexan theory of world-building will be everywhere accepted, making objects seek the center of the earth, not by its own gravitation, but by the force of the vortex in which they whirl, which thus

made the earth,—so perhaps celestial radiation may be the earth name for something which will include in its vast round electricity, magnetism, heat, light, and every conceivable expression of force; and will finally bring the spirit world of the planet within the sensible sphere of those yet dwelling on the earth.

While admitting that the finer forces of nature, which have attracted so much attention during the century that is now drawing near its end, may all be distinct expressions of the one mighty radiating force, as separate stars make the gems of Orion, and that the near future may make this manifest, yet we will try to give some notion of what the spirit body consists, according to a comprehension so badly, so grossly limited by the environments of sense.

That fine, ethereal covering of the soul, more refined than that now visible to the physical organ of sight, and yet resembling it so really that “we shall know each other there,”—what is it in texture, in material? Dare we say that it is made of magnetism, as many say, and as is even reported to be said by disembodied spirits, whom curious, eager mortals ply with questions regarding life conditions in the spirit world, when they can get an opportunity of doing so? But those that give this answer add, “This is the best we can tell you. You cannot understand till you come where we are.”

One spirit, known while on the earth-plane as Martin B. Anderson, President of Rochester University, a man of capacious mind, wide culture, and benign nature, has gone so far as to say from his present altitude, “The Holy Spirit is nothing but pure unadulterated magnetism.” Substituting for “magnetism” the expression

"magnetized atoms," we will say that the well developed spirit-body of a progressive soul is composed of magnetized ultimate atoms. As an ultimate atom is beyond physical comprehension, this conception of the composition of a spirit-body may well suit our present apprehension of it.

This portion of the book is designed to give practical instruction how the aspirant may develop his spirit-body here by making it more magnetic, rather than to scientifically explain why certain processes will produce a certain result, yet, we will pursue this preliminary field of inquiry a little farther. We will ask what magnetism is, how it differs from electricity, and what the reason is that disembodied spirits can impress our brain more readily when we are in a magnetic condition.

The natural forces, as motion, magnetism, heat and light are all the same thing, and are atomic in character. Soul is back of an ultimate atom. This is the conception of God, according to modern spiritual science. We are not atheists. The conception of God advances with the developing reason of man. Many think that infinite soul and the infinite cosmic ether of ultimate atoms are co-eternal. While it were folly for a finite being to fancy that intelligence less than infinite can settle that matter, we reiterate our previous statement, "Soul is back of even an ultimate atom." It is "ultimate" merely in a physical sense.

The great natural forces readily pass into each other. We may say in general of the two specially concerned here, that electricity resembles a force, while magnetism resembles a condition. When the positive and negative kinds of electricity in a body are equal, they neutralize

each other, and nothing happens. But the slightest motion disturbs this equilibrium, and the effort to regain it expresses the power of this force, and can be measured by the resistance that it meets in reaching this result. Much has been done, and far more will be done by this sort of manifestation of universal force.

Magnetism, on the other hand, seems more like a condition. Every molecule of matter contains the two kinds of electricity. When the object formed by the united molecules is magnetized, the positive and negative kinds of electricity separate and go to the opposite ends of each molecule; and each molecule being thus polarized, the object which they compose manifests polarization as a whole. Consequently the positive end of the object shows an inclination to reach the negative end of any larger object that may be near it, and its negative end, the positive of the other.

The earth as a whole is in a magnetized condition. Therefore every object within it or on it partakes of the same condition, like the molecules in the object before alluded to. In a normal state, all these objects manifest polarity, and are then in natural harmony with the large world of which they form a part. Every conceivable motion and force is constantly seeking to disturb the equilibrium between the two poles of the earth, and so currents are ever passing from one to the other, in order to maintain this equilibrium. She is "old enough, big enough, strong enough" to do this, always in submission to mighty law, of course, and so the currents pass ever from pole to pole, and are not diverted from their course. All the objects that make its bulk, —rocks, continents, waters, atmosphere, plants, animals,

bodies of men—partake of its magnetism, and tend to a polarized condition. Animals, especially those in a wild state, are in harmonious vibration with these currents. But man, being what theologians call a free moral agent, has something contrary, eager, independent, lawless in his nature, and is acted upon by more contradictory forces than the lower animals. So he is often out of harmony with these currents, and needs to become magnetized again, in order to manifest polarity. When out of harmony with the earth currents, when not magnetized, he is in an abnormal condition. When polarized, the negative pole of his own material body is *attracted*, though this attraction may not be expressed by visible motion, to the positive pole of his mighty mother magnet; he is in harmony with her; and his condition has become normal.

“Everything goes by comparison,” says the old proverb. So, though this earth on which we live is but a ball compared to Jupiter; a dot, a molecule, an atom, to some of those stupendous orbs away beyond the nebula in Andromeda, it is yet very large to us human beings. We are told that it is eight thousand miles in diameter. Can you grasp in your thought the length of a mile, kind reader, rod by rod, furlong by furlong, till you have a clear conception of one mile in length? Having that, can you conceive a square mile; and after that a cube with only one mile for its side? The surface of our earth has an area of 197,000,000 of just such square miles, of *one* of which very few persons can form an adequate conception. Compare this extent with an object six feet long and two feet wide. A human being is almost literally an atom compared with the mighty

mother of his corporeal frame. So when we think of him as a small object upon so immense a magnet, it does indeed behoove him to seek to have his own puny currents in harmony with those of this enormous mass on which he is temporarily situated.

To begin with, his body cannot be in perfect health, unless it be in perfect harmony with the magnetic currents of the earth. Out of harmony, he becomes irritable and nervous, and at last really ill. This jarred and disabled condition exhausts his vital strength till some weaker organ of his body begins to pain him in evidence that disease is fastening on that point. Biliousness becomes chronic, the lungs become tuberculous, the spine begins to curve, an ovarian tumor gathers, or some other dread disease is manifested. The inharmonious condition that brought on the disease has no cure to offer. Drugs produce partial cleansing, but at the same time they inflame. The surgeon's knife cuts off, or cuts out the diseased portion, but as its cause was not removed, it breaks out later in some other spot. A proper diet, a change in environment that permits the personal currents to regain harmony may remove the disease.

As is well-known, a powerful magnetic healer sometimes removes an ailment that skilled medical and surgical talent fails to reach. This is because the magnetized condition of the healer's body is communicated to the molecules of that of the patient, which in its turn becomes harmonious with the earth, and the disease begins to give way. And so closely connected is the mind with the body, that a passive, receptive frame of mind, especially a belief in the power of the healer on the part of the patient and of his immediate friends, may conduce

materially to this end. In this way was the Nazarene healer able to cure vast multitudes. The special circumstances which were connected with his work were especially conducive to this result, as described in another part of this book.

Not many magnetic healers possess enough transmissible force to remove tumors, cancers, and the dread leprosy which involves so large a portion of the tissues of the body, yet it has been done and will be done still more frequently. As is often remarked by all physicians, if the patient had applied to them when the system had first shown signs of derangement, such abnormal growths would not have gained a headway. The magnetic treatment, like every normal one, will prevent disease. We are informed that in Japan, a physician is paid so much a year by a family, the number of days that any of its members are ill being deducted from the annual salary. He is thus responsible for warding off disease, rather than for removing it after it has been established.

Most will concede that the best physicians will try to remove whatever prevents nature from doing her work. Surely this can be appropriately done in most cases by getting the patient's body to vibrate in harmony with universal nature. So the magnetic healer, if genuine and strong, will be sought after more and more, and his methods will be adopted to a greater degree by specialists. Of course magnetic currents are not going to reduce compound fractures, nor straighten spines long bent by unequal distribution of cartilaginous matter. Outside material aid must be applied in all similar cases. Mechanical skill will supply a frame in which the free swing of the limb can prevent all pressure on the dis-

eased part in hip disease. These aids are essential in all kindred cases. The magnetic currents can not fill holes in the teeth that have already been made, nor take a cataract off the eye. But all specialists will find that these currents will aid nature to carry on the healing process, while the mechanical aids are removing material hindrances. And many of them have always employed its aid in their work, though not always conscious what power it was that they invoked. When they sought calmness and strength for themselves, when they poured confidence into their shrinking patient, when their touch or their mere presence brought aid to the suffering one, it was because their own bodies vibrated in harmony with the earth currents, and their own souls in harmony with the spiritual forces of the universe. Church membership has naught to do with the latter condition. Many a physician and surgeon, looked upon as infidel or atheist, has a soul that has been in as harmonious accord with high spiritual intelligences as did that of Elijah or Jesus. It is not the name we call a thing by that avails. It is the temper of heart that enables us to appropriate supra-mundane aid.

It has been often noticed that many physicians are skeptical regarding the immortality of the soul. This results from the tendency of the profession to pay more attention to the patient's body than to his mind, to note the physiological rather than the psychological aspect. While "throwing physic to the dogs" (a great injustice to the dogs, by the way), let them more and more "minister to the mind diseased." Looking beyond the scalpel and the drug, let them so study the soul that the skeptical class can no longer doubt its continued existence,

and it will be as impossible for them to be "undevout" as for "the astronomer."

The surgical profession, like other professions, and to a less degree than some others that might be named, needs to progress: it *is* progressing in the dawning light that comes with the close of this amazing century. Its members, like all other men, will share in the gradual spiritualization of the human race.

While pointing out the benefits accomplished by magnetism brought into a body from the organism of another, let it be borne in mind that acquiring it thus, at second-hand as it were, is not so beneficial as to receive it from the earth itself. The magnetic healer is not essentially different from other men. They possess inherently what he does: a physical body, a spirit body, and a soul. His magnetized condition comes from being in harmony with the larger magnet, the terrestrial one, and not from his having originally something different from other men. It is true that pre-natal conditions, a strong physique, and his temperament have made him especially magnetic.

But as a bar of iron becomes polarized by being put in connection with a magnet, so he has become what he is by what he gets, consciously or unconsciously, from the earth, and we all can do the same, by the normal processes that this book brings to your attention. While we are thankful that he is able to aid those who are unharmonious with the currents, our object is to suggest a way by which all may get the same condition, and which will in the progress of humanity make the work of a magnetic healer unnecessary. As the body of every person on the earth comes to vibrate in har-

mony with its earth mother, and as every incorporate soul vibrates in harmony with high spirit intelligences, will bodily disease, as well as every wrong condition of the soul, disappear from the earth.

When we say that disease will totally disappear, we by no means intend to imply that the fleshly body will never die, and that persons will continue to inhabit it forever, thus confining us perpetually to existence in the flesh. Disease is an abnormal means of driving the spirit body out of the fleshly one before the time. As it disappears, persons will live on the earth in full enjoyment and without pain. The fleshly tabernacle will develop more perfectly, and become more responsive to the needs of the indwelling soul and to the touch of the invisibles. After attaining all the development possible, being mortal, it will begin to decay. But that will not disquiet its temporary denizen, in whom Paul's words will be verified, "Though our outward man perish, yet the inward man is renewed day by day." (See 2 Cor. iv, 16.) Without pain, without discomfort, will its powers decay. As its special senses weaken, the inner eye sees celestial forms, the inner ear hears a music not of earth. More attenuated, more refined, it gradually fades to a mere shred of its former physical glory. At last sinking to earth like the withered petal of a rose, it falls away from the already developed spirit body, which rises in humble inquiry and unutterable content to the next sphere of the spirit world.

"So fades a summer cloud away;
So sinks the gale when storms are o'er;
So gently shuts the eye of day;
So dies a wave along the shore."

When mankind has developed to this, its certain goal,

death of the body will not bring the agony to surviving friends that it now brings. Parents will not lose their children, for children will not die before their parents. Friend will not be snatched from friend in the vigor of manhood. Men will not die by another's hand, and the powers of nature will be so utilized and submitted to that death by accident or catastrophe will be reduced to a minimum. All will live to be aged, but old age will be tranquil towards earth conditions, and happy in the anticipation of the coming freedom. The children of the aged will be themselves advancing in years, and instead of mourning that their parent has been translated to a higher sphere, they will with pleasure look forward to the time when the same event will come to them.

Is this picture too beautiful to be accepted, even as descriptive of what may come after many, many ages? Remember that nothing can be more beautiful than will really come to pass sometime. Our imaginations can but feebly delineate the final development of the human race. That we can fancy such a denouement proves its possibility. The progress of man from age to age only unfolds the potentialities that were laid in the original germ that grew out of the infinite. We cannot share in the final perfection of human existence on earth, and men of pre-historic times could not share the advancement that we now enjoy. They passed their earthly sojourn under the conditions that were then possible, and they have received further development up to this time outside of fleshly conditions. We do the same, and shall do as they have done after we leave the physical body. Those who live on the planet when

mundane development has reached its ultimatum will get during their earthly sojourn what we cannot. It would be foolish as well as ungrateful to repine. It is for each one in every age to do his part towards the unfoldment of humanity, and, as sweet Lucy Stone said in the hour of transition, to "make the world better."

Development is of an individual, and also of the whole race of which he is a member. The Infinite Intelligence out of which each sprang holds ultimate perfection in an individual, as well as in the race of a planet. At different stages, and in different circumstances, is more or less of this development expressed in the terrestrial environment. And in thinking of the many planets and the possible expressions of life in them, who can divine the races of beings in them, most of which must excel that which inhabits the earth, as most planets excel ours in size, and most suns excel our own in magnitude?

We can set no limit to human development, for it is beyond our present conception. But its ultimatum will come, and all the more quickly if we do our part in our day and generation. Self-purification, both mental and physical, justice and humanity to all, and especially to those who are weaker than we, whether human or only animal, will be our most direct and practicable way of bringing on the "Golden Age." The adjective is not appropriate, but the expression conveys our meaning. An eloquent poet has pictured the future as the time

"When men shall live by reason,
And not alone by gold,
And the whole world shall be lighted,
As Eden was of old."

But the true Eden was not in the past. It will come

by and by. It will not be created by a higher power. It will be the outcome of man's individual effort, as each age profits in time by the increasing light and the cumulative efforts of the preceding one. It is to do our humble part towards this grand consummation that we bring to the world this little book.

Returning to the main current of thought, we remind the reader that we have defined magnetism according to our present scientific light, have indicated how it differs, as an expression of the same force, from electricity. Leaving those who desire to examine these more scientific aspects to their own cogitations, we pass on to the reason that disembodied spirits can impress our brain more readily when we are in a magnetized condition.

We have shown that being dwellers on this planet, it is quite right that we seek to have our physical frame in the same magnetized condition as is the earth itself. And this condition is a thoroughly harmonious one, it being abnormal not to be in magnetic accord with the earth. We hear persons ask mediums, especially mental mediums, in regard to any particular effort, "Were you in your normal condition?" This question bespeaks a certain degree of ignorance on the part of the questioner. Good mediumship is natural, and just so far as the medium is in an abnormal condition is he unfitted to do his part well. It is wholly normal to be accessible to the influence of spirits, just as it may be wholly normal to have one's intellectual powers more developed than those of a savage. Persons in a lower stage of development in any respect—physical, mental, or spiritual—are apt to think those further along are a little "out," a little crazy—in short, not just right.

In true mediumship, the power to commune with invisibles, by physical means or by impressions on the brain alone, is wholly accordant with the laws of nature, and only bespeaks a further development of natural powers in this special direction. All the particular power displayed by a medium is potentially in every human being on the face of the earth. But in him, the power that is only latent in some others has been brought to the surface, and utilized in a practical way. There is no miracle in it. There is a simple development of what is natural; and all are capable, to a greater or less degree, of a similar development. We earnestly counsel those who are seeking to have their curiosity fed by seeing abnormal phenomena in others, to turn their attention to the development of their own natural powers in the way of medial development.

Our question being why disembodied spirits can communicate more readily with mortals the more magnetic they are, we reply that it is because the spirits are themselves under the laws of nature, and are also in harmony with the magnetic currents, in the more ethereal regions where they dwell.

It is not only the solid earth, its liquefied interior and its surface, that are pre-acted by the magnetic currents. They extend through the atmosphere. And more: they extend through the whole region that particularly belongs to this member of the solar system, including a space far more than the distance from the earth itself to the moon. All this vast space,—vast to us, but a very limited space compared with that enormous one occupied by the sun and its entire retinue of worlds, of which ours is but one—all this space, including our earth

and its moon, is in a whirl of the cosmic ether of its own. In this mighty earth-whirl the more solid particles inevitably coalesce into the planet itself, and are held there at the same relative rates as are measured by what have been called the laws of gravitation. The only difference is that where it has been supposed that the weight of the earth *draws* particles to it by gravitation, it will be known better in the future that it is the impetus of the whirl (whatever it be that originated it) that *drives* the particles to the earth, and thus formed it out of previously existing atoms.

As this member of the solar system was thus formed, so were all the other planets of our system concreated, each in its turn. And inconceivable ages before the earliest planet took form, did the sun itself begin to coalesce, owing to the impetus of the tremendous whirl that began in the cosmic ether in preparation for a new solar system.

What made this whirl in the cosmic ether? What made the myriad whirls in the immensity of the universe, each one of which, perhaps, brought into form a sun, its planets, their satellites, and in process of time in each one of these, varied successive forms of vegetable and animal life, culminating in each in a creature higher than all the others in that planet, just as man culminates all the lower animals on this particular world on which the writer and readers of this book are now living? What started the whirls that brought all this into form? Shall we say, a god? If we call this forming force by that name, we need not necessarily conclude that he made the cosmic ether of atoms out of nothing at all. Infinite Soul, beyond any finite conception of gods,

or "half-gods," brought ultimate atoms into cosmic ether ; and afterwards its finite offspring, which we may call gods, if we will, brought individual worlds into form.

FROM POPE'S "ESSAY ON MAN."

" All are but parts of one stupendous whole.
Whose body Nature is, and God the soul ;
That changed through all, and yet in all the same,
Great in the earth, as in the ethereal frame,
Warms in the sun, refreshes in the breeze,
Glow in the stars, and blossoms in the trees,
Lives through all life, extends through all extent,
Spreads undivided, operates unspent,
Breathes in our soul, informs our mortal part,
As full, as perfect, in a hair as heart,
As full, as perfect, in vile man that mourns
As the rapt seraph that adores and burns :
To him, no high, no low, no great, no small :
He fills, He bounds, connects, and equals all."

CHAPTER XIV.

COMMUNICATION BETWEEN SPIRITS AND MORTALS.

Well, the persistent impetus to whirl expresses itself in many modes of effort, that we denominate motion, heat, light, electricity, and so on, according to the effect produced. And as magnetism impresses us as a condition, rather than an active force, this condition of being magnetized is normal to everything within this whirl of the cosmic ether. Therefore, not only the physically embodied beings who dwell on the surface of the earth are not truly normal unless they are accordant with the magnetic currents, but also those who are denuded of the fleshly body, retaining only the ethereal spirit envelop, are not really normal unless they too are in the magnetic condition. Many spirits are not so, and so they are neither healthy, in the spiritual sense, nor can they yet progress. But after the spirit body has become magnetized by the polarization of all the atoms that compose it, then it takes on a new lease of life as it were, adapts itself to the forces by which it is surrounded, uses them under the direction of the indwelling soul, and becomes an active agent under the guidance of Infinite Intelligence. Being in the magnetized condition, it vibrates in perfect harmony, not only with the surrounding spirit world, but with those spirits that are in harmonious vibration with itself. With them it communicates freely, and uniting their forces, they accom-

plish results that would be absolutely impossible did they not harmonize with the mighty forces that environ them.

Let us in thought trace the career of such a spirit in his relations to those still living on the earth plane. Being still himself, not having lost his personal identity by having lost his memory, he remembers those that were so dear to him while on earth, and he longs to reach them and tell them of his own well-being, and of his unchanging love. For thousands of years have spirits longed to do this, but the obstacles were too severe to be overcome. In some ages, the effort at communication was immediately absorbed by priest-craft, and utilized to heighten ecclesiastical power, as is done by the Romish church in our own day. At other times, the manifestation of a spirit was received with terror and fright, and the loving spirit retired from the earth-plane rather than bring dread fear on those whom he desired to console. In many instances, the effort to reach mortals through persons through whose organism they could communicate caused such persons to be maligned as wizards or witches, and sometimes to meet an agonizing death. So the dead of earth withdrew to higher realms, and waited for a future time when the spiritual advancement of the human race, and its more intelligent comprehension of the forces of nature, would unlock the door between the physical and the spiritual portions of the earth sphere.

Up to the century now closing, mankind had used what may be called the coarser forces of nature. The utilization of the invisible steam, or rather of the gigantic power lying in its imperative demand to occupy

many times its bulk in the form of water, was a grand step in the right direction. But steam itself is cumbersome, clumsy, and rude, compared with the finer forces that are now being used, and that will become still more the servitors of the men of the coming century. The tremendous spiritual stride made by the present generation has opened the door between the two worlds far wider than ever before. In our day, when a spirit friend desires to come in contact with his friend still in the flesh, having learned that he must himself be in harmonious vibration to accomplish the result, he examines the condition of his own spirit body, to see if that step is well taken ; and, if truly aspiring, he also sees that his soul is in harmony with yet higher spirits, so that their knowledge and purity may reach through him the earth friend with whom he seeks to come in rapport. Having attained the best conditions, aided by those more experienced in work of this kind, he approaches the aura or spiritual atmosphere of his friend. On the condition of the latter is he now obliged to depend, and if the mortal be not in harmonious vibration with the magnetic currents of the earth sphere, the spirit is unable to reach him directly. Attention is especially called to this statement, because it answers the anxious query of many a child of earth, "If my spirit friends can come back, why don't they come to *me*?" Eager as the spirit and mortal may be to communicate with each other, it will be impossible for them to do so sensibly, unless the magnetism of each can vibrate in unison, by their both being in touch with the magnetism of the whole earth sphere. If not, the spirit cannot reach his friend directly but must come to him by the

intervention of a medium in whom he can find available conditions. Watching his chance, he tries to bring his friend to such a person, and at last he is able to communicate with him in this indirect way. Knowing that his friend has latent powers by which he could communicate with him directly, if brought to the surface, he urges the medium's "control" to impress on his friend that he is mediumistic, and that he should seek to develop his accessibility to spirit influence.

The friend either thinks that this cannot be the case, that the medium says this to flatter him, and reflects that "they all say this" to their sitters; or he believes that he is mediumistic, and thinks he will try to be developed. Now, just here, is the crucial point. What is his *motive* in trying to develop, for "Motives are the impulses that stamp souls." Does he wish to develop in order to become accessible to high and pure intelligences, so that he may rise in spirituality? Or, does he wish it, in order to have the glory of being a medium, or so as to make a living by it, as he sees others do? If the latter, it were far better for his remote future that he do not begin to develop. If the former motive be the governing one, high spirits will rejoice to welcome a new mortal through whom they can give to the world something that will bring mankind to a higher plane.

Returning to our communicating spirit, he may find that his friend is prejudiced against what is called Spiritualism, and cannot be induced to be brought in contact with a medium. The spirit will then do one of two things, according to the persistency of his nature. He will return sadly to the spirit sphere, hoping that at some future time he may find a better opportunity to

reach his friends on the earth plane; or, he will linger near, watching the spiritual avenues of approach, and endeavoring to impress the soul of the dear one at some unwary moment with the thought of his own presence, and in one way or another to bring him near some one through whose intervention he can at last reach and impress the one he so dearly loves.

Perhaps the spirit is so happy as to find that his earth friend is magnetic, and therefore accessible by nature's laws to influences from the spirit side of life. Wisely experimenting, and aided by other spirits, he seeks an opportunity when the clear magnetic emanations from his friend show that he is attuned harmoniously. His own magnetism, also harmonious, vibrates in unison with that of the mortal, and the latent mediumship of his friend is utilized, and brought into effect at one of the organs of sense. Perhaps he sees the countenance of the loved and lost, shining with spiritual beauty. Perhaps he hears his loved accents, bidding him weep no more, and telling the joys of the spirit home awaiting him. Perhaps he feels a hand stroking his forehead or caressing his cheek. Or, he may feel the kiss on the lips, though he knows that no mortal is near. Perhaps the way is opened to his very soul, without the intervention of the senses of his spiritual body. In this latter case, he knows the lost one is with him and his thoughts pass into his heart like the dew upon the petals of the violet. Certainty takes the place of doubt, and the comforted mortal falls asleep, to wander in his dreams with his dear friend in the beautiful home of the soul.

Where the first intimation of a spiritual presence falls

on a mortal by feeling "the touch of a vanished hand," or by seeing a spirit, he may be startled or alarmed. The spirit friend then quiets his soul by comforting thoughts; and after a few experiences of this kind, the mortal looks forward to such evidences of the presence of dear departed ones as the most beautiful thing that can possibly come to him here below.

Sometimes the spirit finds his friend capable of sensing spiritual presences, but so enwrapped in the old belief that the dead are millions upon millions of miles beyond the sun, or so absorbed by earthly cares and labors, that he has to wait years, or his whole lifetime, before being able to convince him of his presence. It was thus with the writer of this book and her spirit friends. At ten, she lost her mother; and at fourteen and a half, her father. She thought they were in Heaven, never more to come to earth. As a young girl, she often saw clouds of magnetic light after retiring. They often opened and closed over her brighter than the Northern Lights. She thought nothing of it, supposing everybody saw the same in the dark. She did not know it was magnetism. At seventeen, she saw the spirit of her step-mother, who died the next day several hundred miles away. Some fifteen years later, with no human being near, she heard her father call her tenderly by her first name, just as Charlotte Bronte made Jane Eyre hear Rochester call "Jane!" Knowing her father was dead, she thought it was a brother's voice, and that he had just died. No brother died, and she could not account for it, though she knew that she had heard the voice say, "Abby." Enwrapped in old beliefs, which alternated with materialistic doubts, it was not till the

age of fifty-two that the mists were wholly rolled away; and the evening of her earthly days, which once promised to sink into midnight gloom, unlighted by a single star, has become a mellow morning twilight, brightened by many a star of promise, which will soon give way to the rosy, celestial light of day in the spirit world.

“Whether near or far,
On earth or in yon star
Their dwelling be,
So live that naught of dread
Would make us bow the head
Should we be told ‘The dead
Can all things see.’”

CHAPTER XV.

DEVELOPMENT OF THE PSYCHICAL BODY.

There are three special benefits that come to a mortal by having his body come into harmony with the magnetic currents of the earth sphere: first, the improved health of the fleshly body; second, his being reached by disembodied spirits who are also in harmony with these currents; and third, the development of his spirit body while still on the earth plane. The first two have been treated of at some length: we shall now speak of the third.

The effect on physical health is something that may be made evident to all, as it has to do with the flesh with which we are so familiar. That its being magnetic facilitates our communication with the spirit world is soon seen by him who investigates the possibilities of spirit communion; but the effect on the spirit body itself is less susceptible of proof to materialistic persons. But it is none the less true. That a car can be propelled by the same force that was produced by friction on amber would not be believed by an ancient. That it could be propelled by the same power that makes the lid of a tea-kettle vibrate would have been considered absurd in the seventeenth century. It is intelligent development that brings one generation to accept as truth what was scorned by the preceding one. A thoroughly materialistic person is not in condition to judge of the

truth of much of the spiritual philosophy. It is by no means the philosophy that is at fault. It is himself that is to be blamed. Certain things are to be "spiritually discerned," to use the expression of that skilled psychologist, "Saul of Tarsus."

If a materialistic person chance to be a medium and to see a spirit with the visual sense of his spirit body, he thinks that he was hallucinated. If a magnetic healer cures his disease, he will attribute the cure to any theory rather than that of the aid of disembodied spirits, who use these currents. If he clasp a materialized form that dissolves in his very embrace, he thinks that he was psychologized by some person present. If his spirit friends come to him in his sleep, and with tender caresses lead him into some of the purlieus of the spirit land, he thinks it was just a dream. His persistent looking at everything from a fleshly standpoint distorts his spiritual vision, and true things that are seen clearly by a more spiritual person are not seen by him as truth, but as illusion. To see one's deficiency in any direction is the first step towards improvement. But to hug a *deficiency* as a *merit* prevents one from beginning to walk towards the truth.

To accept the statement that becoming magnetic develops the spirit body, one must of course acknowledge that there is such a thing as a spirit body. Objectors to this fact are of several classes. Thorough materialists claim that matter is all that there is, that what is called mind is an educt of the brain. Another class think that human beings are only physical body and mere soul. They claim that when soul leaves the fleshly body, it has no body of any kind, and can no longer

reach persons in the flesh. Many church people believe thus, and some out of the church think that when a soul is denuded of the flesh it at once passes into the region of pure soul, and is unable to make any sort of manifestation to those left behind. There are these three classes of opponents to Paul's doctrine of a spirit body. To such we cannot teach how to develop the spirit body, as we have no common ground to stand upon. So if any are fully persuaded that they cannot accept such a thing as a spirit body (which they are personally possessed of all the time, whether they think it or not), they may just as well close this book at this point, and hand it to some one who accepts with Paul that we have *now* a fleshly body, a spirit *body*, and a soul.

This trinal nature of man forms the basis of the Spiritual Philosophy. That Paul declared it will have great weight with some who by education and a conservative tone of mind prefer authority to reason. That maimed persons have a vivid consciousness of a severed arm or leg, to the end of their mortal existence, points in the same direction. But the great proof of this trinal nature of a human being is that it coherently and clearly accounts for all the phenomena of Modern Spiritualism, for all the facts brought to the notice of those who investigate the relations between the two worlds. That it does so account for all such facts, without an exception, gives a basis to the theory. It is on a similar basis that all the propositions of science are founded.

When Kepler felt that there must be some definite relation between the time of the revolutions of the planets and their distance from the sun, he applied many dif-

ferent hypotheses to the known data, and they did not fit. At last it occurred to him to try the relation between the square of the time of revolution to the cube of their distance. This hypothesis accorded with the facts of the case in different planets, and so it was accepted by the astronomical student as one of the laws of the solar system. Kepler patiently tried one combination after another, till he hit upon the one that was true, *because* it accounted for all the phenomena.

Some laws of nature have been discovered by what some have called the scientific imagination, some an intuition into the truth, and others the prompting of an intelligent disembodied spirits. In some such way did it occur to Goethe, that every part of a plant—pistil, stamen, petal, sepal, stipule—were just altered leaves. If this had been but a mere flight of the imagination it would not have been accepted. But as his hypothesis was found to accord exactly with all the phenomena of plants, it was accepted as a truth in nature, and revolutionized the science of botany.

Now if the theory of the trinal nature of man were a mere fancy, and not in accordance with known facts, it would go with other flights of the imagination, and be no more considered than they. But as this theory clearly and beautifully accounts for and explains clairvoyance, clairaudience, materialization of parts of a body or a whole body, spirit photography, a person's consciously looking down on his own body as it lies seemingly asleep, the feats of the somnambulist, apparitions of the dead or of persons lying in a trance, the wonderful journeys some persons take in sleep, either in the mundane or in supra-mundane spheres, such a historical fact as

the appearance of Jesus in bodily form to his disciples after the death of his fleshly body, the "voices" heard by Joan of Arc, the premonitory apparition seen three times by Abraham Lincoln, and the many, many occurrences often recounted by persons who declare that they are not Spiritualists (oh, no !), it seems more reasonable to accept it than to refuse it. We want a philosophy that will account for the facts. We do not desire a philosophy like that Hamlet attributed to Horatio, which did not account for all things in heaven and earth.

Of course some will say that this theory can not be true, because the facts with which it is said to accord are themselves not true. They would be like a person who doubted whether the parts of a flower were really changed leaves because he did not believe in the existence of stamens and sepals. Perhaps, like Casper Hauser up to the age of seventeen, he has never seen a flower. Well, let him look for flowers, and he will soon be convinced of the existence of stamens and petals. It is easy to investigate the phenomena of Spiritualism in this free country, and he who looks for them aright will soon find evidence of their existence. A King of Siam, who had never been where it was colder than thirty-two degrees, said that it was an absurd lie to say that water could ever become solid, so that men could walk on it. He said it was against nature, and therefore it was impossible. He judged the whole earth by the latitude in which he lived. So some persons judge the universe itself by the contracted platform on which they walk back and forth, declaring that nothing can take place anywhere that does not take place on their petty platform. We do not wish to be foolishly credulous. Nor,

on the other hand, do we wish to be so sceptical as to refuse to accept the facts of nature, and the theories that will reasonably account for them in their entirety.

We would ask those persons who expect to recognize their friends in heaven *how* they will recognize them, if they are pure soul and have no body at all. They never saw their soul while in the flesh. They saw only the manifestations of the soul through the flesh. Would the disciples of Jesus have recognized their master, if they had been brought face to face with his mere soul, if that soul had no sort of body through which to express itself? All who grant that man *is* a soul, which manifests through a form, may reasonably expect it to continue thus, and accept the statement that as a grosser form disintegrates, there will remain a more ethereal one, through which soul itself may still be revealed. Some claim that when a fleshly body disintegrates, a spirit body is then created to take its place. In that case, how shall we account for persons seeing another one whose body is many hundred miles away. *What* is it that they see, if it be not an already existing spirit body, temporarily separated from the fleshly one, which is always at such a time asleep or entranced? Such statements are new to some of my readers. To such I would say that if they have not yet investigated these subjects much, then they cannot yet have many facts to which to apply a theory. By pursuing these investigations, they will find many things to be facts that were undreamed of before. And what I say to them applies to all, the writer included. We are all on the border land between materialism and real spiritualism. This age is just on the outer edge, the very fringe as it were,

of the perfected garment of human spirituality that will be by and by.

In ages to come, this fleshly body will become less gross, features will become more refined, more spiritual, the spirit body will become more and more independent of the outside body, so that friends will visit each other though separated in the flesh by great distances, so that when the spirit goes out of the body for the last time—*expires*—it will awaken but little attention in those about the person.

Some claim that every time we exhale our breath, the spirit body goes out a little way, and at once returns, as the breath is inhaled. On this principle do the Hindoo adepts pass into the inner condition by drawing in very short and infrequent breaths barely sufficient to sustain life. There is no doubt that in sleep the spirit body goes out of the physical body, though it is still connected to it by a cord invisible to the physical eye. In rare cases, this cord parts during the absence of the spirit, and then the person is said to have died in his sleep. Where the spirit goes during sleep depends in part on its development. If the person lives a gross, sensual life, the spirit is close to the physical, and mingles with undeveloped ones like itself. Often the spirit goes to new places in sleep, and sometimes forms the acquaintance of persons that it has not met while awake, especially those of a kindred spirit. Sometimes later in life he goes in the body to places that he had visited in his sleep, or he meets persons that he had met in the same way. These places and persons are familiar to him, he knows he has met them before, he also knows that this did not take place in the flesh, so he fancies

that he was incarnated before this present existence, and saw these places or met these persons then.

If he lives a spiritual life, and his spirit friends can reach him easily, they sometimes take him a little way into their beautiful surroundings. They lead him over the border of the spirit land, he sees their home of enchanting loveliness, and their dear faces. They are careful not to keep him too long out of the body, lest the cord wholly part. At the moment of his greatest happiness, when the danger that he cannot return becomes imminent, he suddenly finds himself on the earth plane, and awakes wishing with all his heart that he could have dreamed the rest. The mourner for one loved and lost sometimes meets the dear one in a dream. He wakes, and regrets that it was only a dream. It was not a dream: it was reality. In deed and in truth, his spirit body went out a little way, and could consciously meet the dear one, who is not dead, but has only a spirit body now, having dropped the physical one. Many who have lost their loved ones wish that they could dream of them, but they cannot. This is because their great anxiety after the departed one makes them so positive that it is impossible for the one who is new in spirit life to be able to meet him in the land of dreams. But later, when in a more passive frame of mind, and when the spirit has learned more of the laws of his new mode of existence, and when aided by the presence of some mediumistic person, the bereaved one enjoys the sweet happiness of dreaming of the dear one, whom he really does meet in spirit.

I was at one time visiting in the house of a gentleman whose wife had died about four months before. His

grief was painful, and his only pleasure was in carrying out for his motherless children what she would have desired for them if still being with them. He had never once dreamed of her, though he longed to do so.

Sunday I had spoken twice under the influence of my spirit friends, and was of course thoroughly magnetized. After retiring, my glasses, which were lying on a marble wash-stand in a corner out of the draught, were rattled several times quite violently. I knew that some spirit did it, and went to sleep. In the morning the gentleman said that he had dreamed of his wife twice during the night. The first time, he was with her in the garden, and then he woke up. On sleeping again, she was with him and his children in the room, and then he woke up again. Being new in spirit life, she embraced the first opportunity given by the presence of a medium. She drew magnetic strength from me, practiced with this power by shaking my glasses, passed then to the room of her beloved husband, who lay in bed with a little child on each side of him, and was enabled to meet him twice, to his own consciousness, in sleep. I will add to this narration that the night before I left his house, I saw her standing by my bed, spoke to her, and congratulated her that she had accomplished so much in reaching her friends who remained on the earth side of life.

Simple incidents like the above, of frequent occurrence with persons who are in any communion with the invisible world, prove the facts maintained in this book. If this lady had not a spirit body, how could I have seen her with the eyes of my spirit body, developed as they were by the habit of being harmonized with the

magnetic currents? I would not see mere soul. What did I see, if not her spirit body, for I certainly saw something? And, in ethereal form as she was, how could she have moved those material gold spectacles, striking them upon the marble, if she had not used natural forces, common to her form of existence and to our own? And, her husband not being magnetized nor mediumistic enough to be reached in any way in his physical body, how would it have been possible for her to have met him in sleep, if she did not meet his spirit body, of which he is now in possession, when it was partially disconnected from his physical body, while in deep sleep?

When persons are no more developed in this communion, by natural means, with the invisible world, than was the writer of this book prior to 1887, it is not for them to doubt such experiences, nor to reject the plain, simple philosophy by which they are brought within the domain of natural science. When they have used the same means, and established personally a similar communion with the spirit world, they will be in better condition to express an opinion on these subjects.

Yes: man is now a soul, and has a physical or fleshly body, and he has a spirit body now; and through these two bodies does his soul now express itself. It expresses itself through the physical body to other souls who are like him temporarily enshrined in the flesh. His disembodied friends manifest to each other by means of their spirit body. They manifest to him very indirectly through his fleshly body by means of what are called physical manifestations. If he is very undeveloped, that is the only way in which they can reach him. For

this reason, at this very immature stage of real Spiritualism, there is a great and earnest call for physical mediums and tests. They serve an important end for the sceptic, for the materialist, and for the undeveloped Spiritualist.

If the human being is somewhat developed spiritually, the disembodied can reach him in dreams, when he is reached directly in spirit. As he becomes more developed, they can reach him in spirit, when he is not asleep, but when his spirit is temporarily unloosed from the confining clay.

For instance, one day being weary from sweeping a large school-room, I went into my parlor and sat down to rest in a large easy-chair. I was thinking of nothing in particular, was expecting nothing, was therefore perfectly passive, and found myself sitting in my father's arms! The forty years since he had passed to spirit life were annihilated, I was a child again, and was held to his breast again by his loving fatherly arms. This was not fancy nor phantasy—I *felt his arms*. I spoke to him and he to me. We conversed, and I remember what we said. He did not materialize on this occasion. It was my spirit body that he held in his spiritual arms, and we talked together just as we shall by and by when I shall be so happy as to have left forever the inswathing tabernacle of clay. My father never materializes for me. I should be very sorry to have him do so, for it is not necessary.

Where the earth friend is not yet developed enough to meet his friend, both in their spirit bodies, then he longs to hold the departed again in his physical arms, and to see him with his physical eyes. To gratify his earth

friend, an advanced spirit will condescend to get again into a temporarily materialized form; and many of them are glad to thus deign in order to convince sceptics. But they take these initial steps for them, in the hope that they will develop later to the point of being reached by more spiritual means. There are also many spirits who linger near the earth, who have not progressed much, and who still love physical conditions. They like much to materialize, and delight in the praise that mortals give them for "making up" so perfectly. They are doing a good work, as they convince many sceptics, and help also to fortify the faith of many a materialistic Spiritualist. They work under the permission of higher spirits, and manifestations of every grade are made from the spirit side of life, to meet the varied needs of mortals who are on different rounds of the ladder of progression.

That some can be reached in spirit does not remove the necessity that those less advanced be reached in a more indirect (physical) way. In our physical condition, our souls have to meet each other in a very indirect way, at best. The soul, through the spirit body, makes the physical tongue affect the air by its particular motions, and this effect on the air is carried to the ear and brain of the other, and then, through his spirit body, reaches his soul. When a disembodied spirit communicates with another disembodied spirit, the communication is not absolutely direct, as it goes by means of the spirit body of each. But this kind of communication goes on with an ease and a rapidity incomprehensible to us in the flesh. When a disembodied spirit reaches an earth friend who is developed to the

point of being reached through his spirit body, the communication resembles in ease and rapidity, to a less degree of course, that which obtains in the spirit world. But when he is forced to reach him through the physical body of his friend, or through the organism of *somebody else*, then the communication is indirect, clumsy, and all we can say of it is that it is far better than none at all. But most desirable is it that our spirit body be developed to the point of being the medium of spirit communion, and as it develops by becoming in harmony with the magnetic currents of the whole earth sphere—physical planet and spirit world both—will it be in condition to receive for itself communications from the disembodied, and to return them in the same way.

A very common means of communication is by raps, or by the tipping of the table. Many a one has been delighted to find that "the table will tip for him," meaning that spirits can tip the table through his organism; and many will go far to visit such a one, and hear from their spirit friends by the tips and raps produced through him. This means of communication should not be despised by those who have outgrown it. It was by these very tips and raps that the spirit world definitely opened intelligent communication with mortals, through some little girls in Hydeville, New York, in 1848.

In fact, a mental condition of scorn and contempt is one of the very worst to be indulged in by those who seek to commune with the world beyond. While we feel that to commune through spiritual rather than through physical means bespeaks the onward progress of the soul, yet we feel that some who communicate by the latter are

far in advance of those who look on their doings with so baneful a feeling as that of scorn. If by a further process of development, we have come to sense spirit presence by something more direct than the movement of physical objects, we may rejoice, and strive to impart to others the means by which we attained it. But if, before having attained anything beyond them, we speak slightly of physical manifestations, so as to try to make others think that we are too refined for them, and that we are far too spiritual and high-toned, and to please those who prefer psychological research to Spiritualism, just because society thinks that it sounds better, a clear view of our own soul would lead us to wish to exchange places with those we have presumed to despise.

A case in point is of a woman who would have nothing to do with the Spiritualists in her town because they communed with spirits by the tipping of a table. She was no further along herself. In fact, she was not so far along, for her headstrong, positive spirit prevented her from gaining anything truthful through mediums, and she was unable to receive anything through her own receptivity. She would speak of psychic themes, and desired to form a society for psychological research. But it was found that the simple folk who sat at a table, and humbly opened the way to spirit communion by the avenue that was open to them, received comfort, instruction, and direction that the one who despised them was unable at that time to gain in any way.

It is the humble, teachable, receptive soul that is the most easily reached in our day, just as it was in the previous spiritual dispensation that was signalized by the humble Nazarene. The temper suited to a finite

being is manifested by docility and reverence towards those higher than himself, and by helpfulness and patience towards those who are less advanced; and, running through his dealings with all, the golden thread of love.

“As, in a condition of perfect physical health, we do not realize through sensation the existence of our vital organs; and, as in healthful sleep we have no consciousness of physical existence;—so, in the higher spiritual unfoldment, we live with angels, receive their impressions, and are assisted by their counsel without realizing their personal presence. This is the highest form of mediumship—blending one with God and the angels.”

ALBERT MORTON.

CHAPTER XVI.

HARMONIZING ONE'S OWN MAGNETIC CURRENTS.

Before we take up the processes by which we may put our physical and spirit body into harmony with the currents of magnetism, we have to remind the reader of two things.

One is the unity prevailing through the whole earth sphere, so far as the forces of nature are concerned. By the earth sphere, we mean not only the physical planet, but also the whole of its spirit world, extending far beyond the moon. The latter, having been brought into form by a whirl of its own, said whirl being subordinate to the far larger one that brought the earth into sensible form from the cosmic ether, the moon is thus a part of the earth sphere, just as the latter is in its turn a part of the solar one. The earth sphere is therefore a unit, so far as what is beyond it is concerned, and all the beings living in its different parts are connected to each other in a way that they are not connected to beings living beyond it. Whether any of us be ever brought into immediate and sensible communication with those of planets beyond will depend solely on our having first used all the means of development pertaining to the terrestrial sphere to which we belong.

We who are in our fleshly bodies now are just as much members of the spirit world of the earth as those

who have dropped the fleshly body. We are spirits now, in these bodies, and where we are now is the lowest sphere of the spirit world of the earth. It is here that we take up the thread of individual, conscious existence, though the infinite life out of which we were born has always been. To our mind, the most amazing thing about the formation of entities is that out of the infinite fountain are ever coming new ones, each endowed not only with individual consciousness, but with what metaphysicians call "the power of contrary choice." This fact, which we must accept, because it is fact, is easily accepted, if we bear in mind what the nature of infinite power must be, and what it can therefore do.

On this plane do we come into conscious being, and, once done, the act is not repeated by any one individual, so far as being actually born again is concerned. In the present imperfect development of our whole sphere, nearly all who pass out of the physical body will still have lessons to learn on this plane. They will linger near, they will share our doings, our sufferings, our experiences, in connection with us. They will even take control of a physical body temporarily, while its normal tenant is psychologized by its own attendant spirits. When in these and similar ways its physical development has been completed, it will not return to this plane, only as it seeks to benefit mortals. When the whole earth sphere has reached its full development, this partial return will not be necessary. Each will fully get what it needs in its earthly sojourn before passing out of the fleshly form, and in each will be realized Milman's beautiful lines regarding the ascension of the Nazarene:

“Then calmly, slowly wilt thou rise
Into thy native skies,
Thy human form dissolved on high
In its own radiancy.”

To that time do we look, and towards that consummation do all our energies bend.

We would next earnestly remind the reader that the physical processes of harmonizing with the currents of the earth sphere should not be attempted until the first part of the book, the part that relates to harmonizing the soul with the higher intelligences, has been fully comprehended and accepted. It were better not to develop magnetism at all in the outward forms than to do so while leaving the development of the soul at the same time unattended to. On this rock has many a medium found his bark wrecked, and ages of his spirit life may be expended in the long struggle to make up his sad neglect while here. Just as the wise man will “eat to live” and not “live to eat,” so the wise aspirant to higher conditions will make the development of his magnetic (mediumistic) development wholly subordinate to the unfoldment of his soul.

If human beings ever become wholly magnetic, in perfectly harmonious surroundings, they will not then need processes to regain harmony. But not having yet attained such a condition permanently, we still need to employ ways and means, though it is very likely that further progress may allow the practice of these methods to take place at longer intervals.

We will suppose a case, alas ! the very condition of too many, and the condition of the writer prior to her development. Of this person we may say that his in-

dividual being is out of harmony with the magnetic currents of the whole earth sphere, and he does not always feel well. He becomes nervous and excited when his cares multiply on him. Once, he could sleep in spite of care, but now laying his head on the pillow seems to bring his troubles more vividly before his mind. Like the evil messengers to Job, while one trouble stares him in the face, another comes to mind, and before that is fairly faced, yet another appears before him, till his head throbs, sleep flies far away, and he sits up in bed staring at the wall "like a well-bred maniac," a prey to ten-fold cares, any one of which is enough to distress a human being. That he is their prey is literally true. He is their victim. They have their way with him wholly, and he cannot resist. Perhaps he does not sleep at all; and, if he does so, these cares become embodied in painful forms or disastrous events in his dreams, and he rises in the morning to fight the world, or to succumb to leaden-eyed despondency. His nervous condition makes him irritable, and liable to disease. Perhaps he is a Spiritualist, and knows that spirits return to bless some persons, but he has personally no sense of their presence. If he knows nothing of these things, God seems afar off, and not at all like a father, and even his loved ones here seem to have changed. Alas ! for the millions in our country who are in these hard conditions, especially since the multiplication of monopolies has increased so grievously the burdens of the poor ! And the millionaire is perhaps no happier than the poor man. Having money does not make him magnetic, and his physical and mental gearing is out of order.

Harmony with one's environment is what he needs,

and as we are now on the physical part, we will give the first step in the physical process. The object of this first step is to throw off one's present personal magnetism, in order afterwards to replace it by that which is in harmony with the whole earth sphere

In a former part of the book, we spoke of the earth being a magnet itself; and though this is equally true of the whole earth sphere, including its spirit world, we direct our attention now to the physical planet on whose surface we now dwell. Being a magnet, it is in polarized condition, and most scientists call the north end of it positive and the south negative. French savants, with the same accuracy which leads them to measure a piece of ribbon by the forty-millionth part of the earth's circumference through the poles, call the north pole of a magnet its negative end, and vice versa, because it is the positive end of a free magnet that turns to the north. We should be inclined to say that the north pole of the earth is its negative end; and therefore the positive end of a magnet, its north end, as most nations call it, turns, when free, to the north.

In accordance with the fact that the particles of coarser matter are borne to the axis between the poles by the force of the whirl that formed the earth, we see that the denser particles go towards the negative pole, thus perhaps causing the great continents to greatly predominate in the northern hemisphere.

But while the mind eagerly seeks the true cause and explanation of things, our real object is to show what the process is by which a person may throw off his desultory and inharmonious magnetism, preparatory to harmonizing himself, leaving it to others to show how this

actually effective process may be explained by their theory regarding terrestrial magnetism.

For some reason that must be found in the actual laws of nature, *because* our act produces the effect desired, we stand (if not disabled) facing the north pole of the earth. We do this wherever we may be, because it is the earth as a whole that is a magnet. As we wish to throw off our cross magnetism, we first take it under control by drawing it towards our person by any movements that seem conducive to that end. The writer finds it best to collect her magnetism to herself by motions with her hands and arms. The arms, with the back of the hands uppermost, are raised, and sweep the magnetism towards the body by successive downward movements. The hands as well as the arms participate in this act. If we make only these movements, we should be ever concentrating our personal magnetism, without getting rid of it in the slightest degree. So, while we are drawing it within our control, we must at the same time do something to throw it away from the body. This is accomplished by slowly turning around *to the left* two or three times, while continuing all the while the movements of the arms described above.

Of course, most readers will at once inquire *why* turning to the left makes the magnetism leave the body. And yet, (may I say it?) I had practiced this for years without ever asking why I turned to the right or left, doing it because I was bid to do so; and it was only when I began to teach others, many of whom asked this question, that I was led to think of it. Whether it was stupidity or receptivity on my part, I do not know. I say this in humility and candor.

Pardon my using the homely old proverb, "The proof of the pudding is in the eating." What I do know is that I never heard of any such processes till I was fifty-two years of age, and that I at once began to practice them according to the physical directions laid down in this book. Soon the mental part grew on me, till it developed to what has previously been expressed. Before beginning this process, I had no mediumship that I knew of, though it was latent in me, as in all. By this process, I have become clairvoyant enough to see many spirits when alone, especially those dearest to me; to sometimes hear them speak to me; to be frequently impressed by them in my mind; to feel my mother's caresses and my father's embrace. Besides these precious personal experiences and hundreds more, I have by following these directions become enabled to often give extempore lectures in public. Once so timid that I could not speak a word in a prayer-meeting without holding onto something, I can now face any audience without fear. Also, I am enabled to work for the spirit world, having learned how to put myself, *at will*, into condition to write a book as large as this in less than five weeks. It goes to the printer in first copy, just as written originally, barring the alteration of a word or so, or some change in punctuation. It is true that I am not writing for literary praise or perfection. I am just using this avenue to communicate to those who desire to know what has proved so beneficial to me, in the hope of forwarding the "latter day glory" foretold long ago.

Of course there is a reason in nature's laws for turning to the left when throwing off magnetism, and for

turning to the right when centralizing one's own forces. All this will be explained by scientists, as this process is found to produce the desired effects in many persons, and to be thus accordant with these laws.

Mankind used the polar star to guide their path, nobody knows how many thousand years before it was ascertained that it was no more stationary than the equinoctial star. They trusted the polar star, and committed themselves to its guidance, and did well in doing so, though their explanation of natural reasons was far astray.

For myself, when I am going to throw off, I face the north (which I take to be the negative pole, though that matters not), draw my magnetism under control with the movements of my arms, and as I turn round and round to the left, I *can feel the magnetism leaving my body*.

What has just been described is the first physical step. Having gotten rid of that previous, mixed, inharmonious, and disagreeable condition, I am now prepared to receive new, harmonious magnetism from the great earth magnet ; or, in perhaps better words, to put myself in harmony with its currents, by putting my body in the position that will best conduce to this result.

Having been careful during the first step to constantly turn toward the left, never interrupting the process of throwing off by turning the least in the opposite direction, we come at its close into quiet equipoise, as we find ourselves at the beginning of the second physical step, facing the south pole of our great mother magnet.

It is a law with these currents that when two of them

are free to move, they seek to become parallel. We, too, are small magnets, each in himself, and being now clear and free, our personal currents may begin to harmonize with those of the earth itself.

Let us, then, so dispose ourselves that the currents of this small human magnet may most easily become parallel with those of the immense magnet on which it is placed. I face the south, that being the direction from which the currents emanate with which I desire to assimilate. That this magnet may be as free as possible, I not only stand, but I rest on the balls of my feet, rather than on the back of the foot. It is noticed that inspirational speakers naturally stand thus, this position gracefully expressing our aspiration towards something higher. Desiring to blend with the currents from that direction, I bow the head a little towards the pole, and close my eyes in order to shut away outside and diverting influences. As it is to the south that I look for the life-aiding currents, I stretch my arms and hands to the south. I keep the fingers apart, as every finger acts as a wire for the conduction of the currents. I keep my hands apart, and am thus a small horse-shoe magnet, one hand being its positive pole, and the other its negative.

While the above attitude, being in accordance with all the facts of the case, is the best one that can be taken at this stage of the process, we cheerfully admit that many persons can assimilate themselves with the earth currents in some other position. One *might* do it, facing the east; but one does it more easily, facing the south. The end might be attained sitting down, but less readily than in the way that has been indicated. No doubt the

second step may be done just as effectively in a recumbent position, with the head to the north, and the hands, in free air, stretched towards the south. This is especially recommended to one who is in the practice of this process, when he finds himself unable to sleep. But in the general practice, which includes the five successive steps, it is more convenient to stand during the second step.

I have often been asked how long one should stand while thus harmonizing his body. There can be no definite time the same for all. The same person may continue this second step a longer time on one occasion than on another. One should certainly not stand till tired, nor continue standing when any unpleasant feelings come. From a minute to perhaps three would be right. But we advise all to let their watches and clocks wholly alone in these processes. Waves of magnetism and soul waves are not to be measured off by the ticks of any earthly chronometer. Personal feelings, and the impressions made on one's brain by those disembodied friends who desire to aid our progress, will soon guide us aright, if our motives be aspirational.

While engaged in the second step, some persons feel a tingling in their hands, or a thrill along the back, the first time they try the process. Others may have to keep it up for months before perceiving any effect at all. The latter was the case of the writer. Being quite out of magnetic harmony through a long course of severe labor in the exercise of her profession as a teacher, though very magnetic, and thus successful in what she undertook, she felt no currents at all. But as she believed in the method, and was willing to try anything however hopeless that might bring her into rapport with

the spirit world, and doubtless urged to perseverance by the persistence of her spirit friends, she kept on; and at last, after months, she began to feel thrills of magnetism along the nerve centers of the back, when engaged in the second step. At the present time, she cannot go through the process without experiencing the same in a marked degree; and many times when reading, speaking, or thinking, she feels the same, and realizes that invisible ones are seeking to impress some thought or feeling on her brain. The thrill is magnetic, as is proved by its being exactly the same as the quiet current that one feels when holding the ends of a magnetic belt that have been dipped in acid. Experiencing this frequently, and being easily influenced thus by the disembodied, shows a considerable advance from what she was when beginning this exercise.

She has thus related her own experience in this particular, in order to encourage those who, like her, feel nothing when they first begin. Let such take courage, and recollect that during the time they feel nothing, they are still being prepared, if they persevere, for the condition when they will sense the magnetic currents, and will surely succeed in the end if they keep on.

To recapitulate, we have in the first step thrown off all inharmonious, personal magnetism; in the second, we have sought to blend that of our own little magnet with that of the terrestrial sphere. We are now, if successful, in a magnetized condition, every atom of our corporeal frame, both the fleshly and the spiritual, being polarized, and vibrating in harmony with our far-reaching environment. As high disembodied spirits are in the same condition, we may now appropriately invoke their assis-

tance, because they can now reach us. They could not reach us freely before we were thus magnetized, however desirous they were of doing so. Let us now describe the physical part of the third step.

The second one had us standing facing the south, having reached that position by turning to the left. From this point, we turn no more to the left, but wholly to the right, because we are now harmoniously magnetized, and of course desire to retain that condition as long as possible. So, at the close of the second, we turn to the right till we again face the north, and are now completely ready to take the third.

We raise our hands towards the part of the spirit world that is above us, because it is from beyond the earth plane that we expect our help. We also look with uplifted head and open eyes in the same direction. We do not need to cringe and bow, in fear and terror. We look up with all the confidence of a child who knows that he is loved. In this attitude, we think of the power and life of the universe, of the Infinite Intelligence that pervades all. Having attained the consciousness of our share in the all-pervading force, and of our oneness with the infinite life, we make the invocation that was given on page 72. While making the invocation, which we give audibly or silently as suits our feeling, we turn clear round once to the right, with our hands and eyes still uplifted. That brings us again facing the north, and the third step is completed. There should be no pause between the third and fourth step. Having thrown off all inharmony, having become magnetized, and having received aid from above, the result of being in full rapport with God and the angels, we *at once* proceed to

take full possession of our own magnetic sphere, in the fourth step.

It will be remembered that in the second one we drew our magnetism towards us, preparatory to throwing it off, and that we brought it to our body by certain movements of the hands and arms. We now make the same movements that serve to bring our magnetism within our own control, but instead of throwing it off by turning to the left, as in the second step, we now *turn to the right*, while making the same movements with the arms and hands, and thus gather and concentrate all the available force within our own sphere.

It is by no means selfish to do so, for thus doing we detract nothing from those about us. In fact, the available strength of all who thus do is greatly increased, both individually and by the union of their forces. High spirits do the same, or they are continually in the same powerfully magnetized condition, without going through the set processes of renewal which are needful for those on the earth plane at the present stage of human advancement. Spirits that we may call highly developed when venturing to compare them with ourselves are not only very strong as individuals; but, by the great harmony mutually prevailing, they unite their forces and can accomplish results that old-time thinkers presumed only a god could accomplish. May it be suggested that even the mighty forces by which the cosmic ether is made to whirl, preparatory to the formation of a new system of worlds, may be brought into action by many individual and powerful spirits who, in perfect harmony, work to the same end? By such a suggestion, we by no means would imply that the existence and acts

of such mighty spirits militate against a force far beyond them, which we may call, for want of a better term, the infinite power. Ah! no: the greater the power and the acts of finite intelligences, incomparably beyond them is that which is wholly absolute, unconditioned,—the all and in all!

But let us return to the fourth step, where, as previously described, we turn round and round three or four times to the right, thus wrapping ourselves up in our own magnetic sphere. Thus enwrapped, nothing uncongenial to us can penetrate it. A person may touch us physically, but if we are thoroughly wrapped up, he cannot affect us magnetically.

Our magnetic sphere is said to extend some twelve feet beyond us in every direction—above, around, and even below—for the earth and material objects are permeable by magnetism. When we say that this personal sphere is some twenty-four feet in diameter, we mean that our individual magnetism easily reaches so far. Of course persons may be within this radius who are wholly unable to affect it. We may be so perfectly enwrapped that we shut him out completely. A skilled magnetic healer understands this. He can “shut himself up,” as one expressed it, and prevent the streams of his magnetism from reaching one whom he does not wish to reach, while directing them in all their beneficent power upon the one he desires to heal.

A great orator has great magnetic power. Endowed with a physique easily permeated by it, he creates around him a sphere that is powerfully felt by sensitive persons. While his own concentrated sphere does not individually extend through the space of a large audi-

torium, he can easily reach an immense audience. This is done by the aid of persons who are present. If his nearest hearers were some two hundred feet away, he could not affect them easily, though his voice were amply sufficient. Magnetic hearers, who are personally within his magnetic sphere, and who are interested in what he says, have their own currents which blend harmoniously with his own, and enlarge his sphere. Others beyond are enfolded in the same, till the whole audience is melted into a harmonious unit of eager listeners, and he sways them at his will.

I have heard that the famous and philanthropic woman orator of Kansas remarked that she did not like to be on too high a stage, because it made her magnetism go higher than the heads of her audience. Experienced speakers do not wish their audience, the front ones, too far away. Most will agree that it is easier to speak when the nearest ones are not more than twelve feet away, especially when those who are nearest are in full sympathy with the subject discussed. Clergymen like to have the front seats occupied. If these are filled they are indifferent to the rows in the rear. One of the most spiritual men I ever listened to, a sensitive and magnetic man, who could thrill a great audience if the conditions were right, always urged the ushers to fill up the front pews first. The modern style which substitutes a low platform for the boxed-up elevated pulpit, and comfortable open chairs for the little separate walled in rooms for the audience, is in accord with the laws of magnetism. Opera-houses and lecture-rooms led the way in this reform, and the church, as usual (begging its pardon most humbly), followed.

Perhaps some of my readers were visitors at Mr. Beecher's church some twenty-five or thirty years ago. Well do I remember the great audience-room, filled to repletion, with all the space clear to the speaker's stand occupied by seats, which surrounded it, for there were nearly as many persons behind it as in front. Thus encompassed, and re-inforced as it were, was the great orator of humanity. His powerful and generous physique, his great brain, his inspired glance, were all magnetized, and he held the vast throng without an effort. Blue, ministerial, New England blood was in his veins; but a bluer blood, that of generic man, filled them, showing the "heart within blood-tinctured, of a veined humanity." He spoke to man as he was in reality, not as falsely pictured by a mistaken theology. His giant shoulder gave a mighty push to the car of human advancement.

Beecher helped his audience and his audience helped him. He spoke with them, and not to them. His magnetic and spiritual spheres blended with theirs, and the resulting harmony was a power that was felt to the ends of the nation, and far beyond. His free soul seldom knew hesitation or fear, and he easily heads the long line of American pulpit orators.

One easily recalls the names of those men who have greatly influenced others by powers that were made effective by their magnetism. Moses, Jesus, Demosthenes, Cæsar, Mohammed, Luther, Napoleon, Lincoln, were largely endowed with this easily conducting vehicle of the force within, and show how much can be done with its aid; and how little men are personally influenced by those who repel them, like Justinian, Calvin, and

Erasmus. Other things being equal, it is the magnetic men that are followed, listened to, and that get the votes.

By the third step, our personal magnetism was harmoniously blended with that of the earth; and by the fourth, it is gathered together and is fully under our own sway. The more frequently that this occurs, the longer does this effective state continue; but, until complete development be attained, our labors in the outside world and the influence of the inharmonious streams from persons we meet, cause it to dwindle away, and to be replaced by an inharmony that needs a repetition of the entire process. To defer this necessity as long as possible, to lock up our sphere as it were, we now pass to the fifth physical step, which should follow up the fourth without any delay.

In this we lock up the centralized power that we have attained, by passing the fingers of one hand across the palm of the other hand, without touching it. We then reverse the reciprocal action of the two hands, and repeat this alternative action two or three times. The hands being the poles of our personal horse-shoe magnet, these motions tend to hold the physical system in a polarized condition, somewhat as the soft iron armature placed across the ends of a steel magnet causes it to retain its polarity.

In this connection, if we find ourselves in presence of a person who is inharmonious, or who seeks to influence us unduly for self-interested motives, we may concentrate our own magnetic forces, and thus protect ourselves, by quietly putting our feet together, and placing one hand over the other. These motions actually con-

centrate our magnetic currents, and the act also brings our mind into a more positive state.

In the fifth step, it is better to first pass the fingers of the positive hand across the palm of the negative hand; but this is not essential, if the alternative motions of the hands be repeated two or three times. Some persons find it difficult to decide which hand or which side of the body is positive. The right is generally the positive; but as there are exceptions to this statement, we may say that the hand, the cheek, the wrist that is habitually warmer than the other, indicate that that side is positive, and the cooler, the negative. One may test one's own cheeks, always with the same hand; or have another person test one's hands,—with his same hand, of course, as his own hands differ in temperature from each other.

We have thus described the five physical steps of the process, leaving it to Chapter XVIII to show how to combine them with the mental steps given in previous chapters of the book.

“Conscious Law is king of kings
From world to world the Godhead changes,
Thou meetest him by centuries,
And lo ! he passes like the breeze :
Thou seek'st in globe and galaxy,
He hides in pure transparency ;
He is the axis of the star,
He is the sparkle of the spar ;
He is the heart of every creature,
He is the meaning of each feature ;
And his mind is the sky,
Than all it holds more deep, more high.”

EMERSON.

CHAPTER XVII.

SOME PRACTICAL APPLICATIONS.

It is well to ascertain which side of the body is positive and which is negative, not so much to begin with the proper hand in the fifth step, as to know which side of the body is more liable to disease by being negative, and which hand to use in correcting our own ailments and those of other people, as it is generally better to make use of the positive hand.

While we shall not look for symptoms of liver trouble or appendicitis on our left side, nor for inflammation of the cardiac orifice on the right, yet where the opposite parts are similar, the negative side is more prone to disease. The left being usually negative, ovarian tumors and the like are apt to come on that side. One who is developing into a magnetized condition will find that he can easily avert an ailment in himself or in another by the simple application of his positive hand, if he do it just as soon as the slightest pain begins. This is especially the case when it is a slight inflammation; but when the liver is gorged with bile by a long course of improper food, or the spine has begun to curve, or a tumor has formed in the ear, it will take something more than the "laying on of a hand" to remove the trouble. The powerful magnetic healer and perhaps skillful mechanical appliances will then be necessary.

But such things need never come to our posterity if all the rules of health described before are attentively followed.

A grown person can often remove serious trouble from the small body of a child by laying the positive hand on the affected stomach or abdomen, or aching tooth or ear. Where a part of the head or body reached by any one of the twelve pairs of cranial nerves is in pain, it is well to place the positive hand at the base of the sufferer's brain, and the other hand on the part that pains, and then wait quietly until your stronger magnetism begins to run from his brain to the part affected, when relief will be sure to follow. But as the mind re-acts on the body, do not attempt these normal methods unless the sufferer, child or grown, likes you, and has confidence in you. Even Jesus had to be sure that the sick man "believed" that he could heal him.

But as the writer has not much experience as a healer, she will not continue these suggestions. She will content herself by pointing out the process by which each one can become magnetic and in better physical health, leaving the application of magnetic currents to those whose work lies in that direction. Her own health has been remarkably improved by following the directions laid down in this book, and she is happy in communicating them to others.

One side of the body is positive and the other negative, and it is also true that the front of the body is always positive, and the back negative. The back having less resistant power, a draught on the exposed back of the neck will cause one to catch cold, when the same draught in front would be harmless. Disembodied

friends can reach us more easily where we are negative to their influences. In my own case, a loving pressure on the left brow, or cheek, on shoulder, especially on the back of the latter, shows me that some friend out of the body is in sympathy with what I may be doing. While yet engaged with my school, if my talk with the class turned on purity or spirituality, I was often suddenly reminded of my mother by her stroking my left brow. How little did those impressionable young girls realize the unseen forces that were at work with their loved teacher !

When we have become well magnetized by a long course of these or similar processes, our unseen helpers can bring us very effective aid if we are ill. At the risk of awakening an incredulous smile on the part of some readers, I will give an instance of this in my own case.

Before having quite eschewed the "flesh-pots of Egypt," and having been visiting friends a number of weeks, I found myself on returning home feeling quite ill. I did not know that I was bilious, but I could not work nor enjoy myself. One day I went through the magnetic process, and drawing the window shades down, I seated myself in the same chair where I once felt myself in my father's embrace, saying to myself, "Perhaps my spirit friends can help me." Very soon, I felt a hand make a powerful downward stroke over the liver with more force than I could possibly use. The stroke was repeated more strongly, and was followed by a third that was so powerful that I involuntarily put my hand to push it away, and said, "Oh ! don't; I can't bear it." Every bad feeling at once disappeared, and I then realized that the liver had been engorged, and that three

strokes by a powerful unseen battery had freed it from the excess of bile.

Many mediums can relate similar incidents, and we are not surprised that those who do not know the close connection between the two worlds, and the power of the disembodied to aid us, *if we give them the right conditions*, are unable to accept the truth of such statements. But as this connection is manifested in many new cases with each succeeding year, we have not nearly so much doubt regarding their universal acceptance by and by as Fulton had when his little steam-craft made its first journey up the Hudson river, in sight of crowds of doubters on the bank.

As many of my readers are troubled with insomnia, I will now relate how greatly I have been helped in this direction. Up to the time that I began to realize the help of the invisibles, which was during the winter of 1887-8, I had been a very poor sleeper. Inability to get a healthful amount of sleep had been fastened on me about twenty-three years before this time. Always a hard worker in my profession, and placed in positions of great responsibility, I had been for many years so nervous that any noise in the hour or two after retiring put me into the sleepless condition. A blind rattling, the voice of a neighbor, a piano within hearing, the mouse foraging for something to fill his empty little stomach, threw painful shocks through my system, and made me unable to sleep till two, or four o'clock, or till the hour came to rise and renew my daily toil. I had tried all the methods that I ever heard of. One might aid me perhaps once, but never again. Valerian, chloral, and other medical drugs always made me more restless.

This condition, instead of decreasing, was on the increase.

In the winter after I had found out that my parents were really alive in a natural way, and were sometimes close at hand, I found that if I read in the "Banner of Light," or in some such book as "Esoteric Christianity," after retiring, I became tranquillized, and could get asleep, though all previous reading had made me more wakeful. The next summer I began the magnetic process herein described, and my spirit friends were thus enabled to aid me more effectually. The insomnia of twenty-three years' standing has been removed, and a wakeful condition has become a rare exception, instead of the standing rule as it was during all these years.

My sleepless friend, you *cannot* be worse off in this regard than was I. If I could be cured, so can you, if you will persistently practice the same methods. First, you want to practice the magnetic process, until your magnetized condition has calmed and strengthened your nervous system, and has opened an avenue by which unseen helpers can reach you, and blend their celestial magnetism with your own. After attaining this condition, you can soon be aided by them. While you are yourself not magnetic, your dearest friends in spirit life may long to aid you, but it is impossible for them to do so; for it is magnetic currents, and they alone, that enable them to reach you. I will tell you the simple process that has been so effectual in my own case.

Of course I take the magnetic process before retiring, for I never commit myself to rest till I have harmonized my body with the currents of terrestrial magnetism, and my soul with the higher powers. Perhaps,

after going to bed, I engage in some interesting train of thought, or plan some future work, and think too long. Or, I have at sometime during the past day been brought in contact with some inharmonious person, who has in some weak hour of mine been able to unsettle the tranquil flow of my inner being, and I live over again their words or the circumstances that gave me pain. I find myself becoming restless, and the old shocks to my nervous system, which once led to a sleepless night, begin to recur. I see all my danger, and take the following course. I lie flat on my back in an attitude of complete rest, make myself perfectly passive (a thing I could not do in the old days, but have learned to do by practicing the First Step), and say, "Some good spirit friend, tell my mother that I cannot sleep. Ask her to come, and bring spirits with her, and plenty of magnetism. I am sorry to trouble her, but I need her so much." In a minute or so, when she has had time for the message to reach her wherever she may be engaged in the spirit world, and has come on the wings of love to aid her earth daughter, I stretch my arms up to the world above. I feel magnetic currents, and my own magnetism is the roadway by which theirs can blend with mine, and they magnetize me so thoroughly that I at once fall asleep and have a good night's rest. If I had not become somewhat magnetic to begin with (by training) my friends could not reach me, but they use my own currents, as a starter, and their own powerful currents complete the work. Of course the control over my own mental processes, acquired by the same training, is an equally essential factor in the result.

In this age of increasing spirituality there are many

schools, many methods for development, all of which are like different pearls strung on the same one golden thread of keeping the body under the soul. Some of these "spiritual" and "mental" schools, while accomplishing much good, are yet defective. They are imperfect in that they lay all the stress and all the efforts in the mind itself, some going so far as to say that "Spirit is the only substance," thus contradicting the grand truth that spirit and matter exist together. They ignore the fact that we have a body, two bodies in fact, one more ethereal than the other. Of course there is no room in their system for magnetic currents or any forces in nature that can affect us. They claim that we are wholly independent of anything of the sort. They are thus still wrapped in the swaddling clothes of the old theology. That system claims that when the soul leaves the body it is wholly beyond all the laws of nature, its heavenly body, if it has one, having nothing whatever to do with them or with anything connected with the forces of the material world. Some of these new systems claim that even while we live here, we have virtually no body, have nothing to do with forces in nature, and may become as independent of earthly things now as they fancy we shall be after the change called death.

The rational view is the true one: that we have a fleshly body now, that its well-being is promoted by its being in harmony with natural forces; that we have at the same time a more ethereal body, whose well-being and fitness for being the only covering of the soul by and by are promoted then and now by the same means; and that our soul, our true self, manifests itself to others by these atomic forms of different degrees of density.

How beautiful is the correlation between our different forms of existence ! As Paul said, "First that which is natural (physical), and afterward that which is spiritual." Not that we are all physical at first, and the spiritual part of us superinduced later; but we are physical and spiritual from our first independent consciousness: the physical at first seems more apparent, and, as it sloughs off, the finer part remains and will long remain as a body to the really immortal soul. That will endure forever. Its manifestations may disappear, in many planets, in many worlds, but "the thing in itself" is immortal.

"The Spirit-world around this world of sense,
Floats like an atmosphere ; and everywhere
Wafts through these earthly mists and vapors dense
A vital breath of more ethereal air."

LONGFELLOW.

CHAPTER XVIII.

THE MENTAL AND PHYSICAL STEPS COMBINED.

The former part of this book gave in detail the five mental steps, and we have just described the five physical ones: it remains to show how to blend them together, so that the double being, composed of soul on the one hand, and the two differing bodies on the other hand, may develop equally and harmoniously together. The number of steps is the same in each, and while we are taking each mental one, it is accompanied by its corresponding one in the physical.

It will be here appropriate to say that each physical one expresses in action the very thing that the mind is then seeking to do, and that this action is all the while training the mind to do what it perhaps could not do before. Some have asked me why the process cannot be done wholly in the mind, leaving the body quiescent. The reasons are two. Being still in the body, and the mind being untrained in voluntarily taking the successive mental states, it is greatly aided in learning to do so by making the body, the servant, say what the inner part endeavors to do. That is one reason. The other is that the physical steps do actually throw off our personal inharmonious currents, actually result in our being magnetized, and in retaining that condition for a considerable period, as truly as that magnetism is induced in a bar of soft iron by being brought in contact

with a steel magnet. It would be as unwise to contest this statement before having put it to the test persistently by the exact methods indicated, as it would be to combat any other natural facts tested by others because we have not gone through with the experiments ourselves. Hundreds are practicing these methods all over the United States, and will bear testimony that they have proved efficacious in improving their physical health, in making them more susceptible to the influences of good spirits, and in making the spirit body more independent of the physical one, as is shown by increased clairvoyance, clairaudience, and other phases of mediumship, so called.

Let us now go through with the five steps, combining the physical with the mental; and here allow me to reiterate, what should never be forgotten, that while both are essential to a complete development, the mental part is more important than the physical, in that the soul should dominate the body, and thus make it its willing and obedient servant.

Being ready to harmonize myself, and preferably in a room alone, or alone out of doors, I turn towards the north, and begin to draw my magnetic forces to my body by corresponding movements of the hands and arms, at the same time throwing the currents away from me by all the time turning slowly around to the left. While thus throwing off my magnetism, I am becoming placid and negative in my mind, by letting every care and anxiety drop away from me; by discarding all anger, all indignation at every being in the universe, no matter how well founded that anger or indignation may seem to be; all pride, all vain-glory, all envy, all eager desire. In

the place of all these, I become indifferent, placid; in one word, negative. Naturally positive persons, who are told that they are too anxious, too willful, and who do not know how to go to work to remedy the defect, are counseled to pay great attention to this part of the process. By keeping this up week by week, month by month, dropping all such cares from the mind while their magnetism is leaving the body, they will in time attain, as did the writer, the ability to become *negative at will*. No matter what the strain or disturbance may be, they can in the midst of turmoil get into the secret chamber of the soul, and become placid and indifferent to what would have nearly overwhelmed them before attaining this power. As the body becomes more and more the servant of the mind, the physical motions make it still easier for the mind to do the same, so that at last one can take the mental attitude without the physical part, when desirable to do so, as in traveling, when in company, or when for any reason privacy is impossible. But when possible, the physical motions should accompany. Why? Because we are still in the physical body.

I shall be careful not to turn thus if it should make me giddy. Should it affect me thus, I turn very slowly, perhaps only half round, or once and a half, so as to be facing the south at the end of the first step; but I shall be very sure to move slowly, and to do the mental part thoroughly. The writer usually turns clear around three and a half times, as she is not annoyed by giddiness. I am now ready for the second step.

I am now facing the south pole, whence the currents come with which I desire to blend. I stretch my arms

and hands to the south with my fingers apart. I do not stand on tiptoe, but I rest on the balls of my feet. I close my eyes, and bow my head a little. I do not assist, I do not resist, I simply receive. The mental attitude flows naturally out of the placidity that was attained in the first step. With my body, I receive the currents and blend with them, and I am receptive in my mind. If I am not far enough advanced to feel the currents, that does not make me in the least anxious, because I have thrown off every care and worryment in the previous step. The writer often talks at this time to her spirit friends, and asks them to help her physically, by blending with the earth currents the finer, purer magnetism that they have gathered in more ethereal realms. Being thus magnetized, I am now ready to put myself in rapport with all high, pure intelligences in the third step.

From facing the south, I now turn *to the right* until I face the north. Raising my hands towards the regions above, and looking with uplifted head, "as seeing him who is invisible," I pause thus until I *feel* (not *think*) the mighty power that permeates the universe, the invisible and infinite life in which I live and move. When I am sensible of this, I am ready to make the invocation, which I say, audibly or silently, but from my inner soul, as I turn slowly round once to the right with my hands and eyes still raised. This action expresses my desire to put myself in rapport with all who are beyond me, while recognizing the boundless fountain out of which we all came into sensible existence. My invocation is in the following or similar words :—"In the name of Infinite Life, in which I live and move and

have my share of individual conscious being, I now beseech all good, pure, true, loving, wise, and strong influences, to come to me at this time."

This step, even more than the others, better be taken in solitude; and in this connection Sarah A. Underwood's noble lines are appropriate:

"So, seeking these with ardent longing heart,
I do not mind that isolate, apart,
My search is made. The light that leads me on
Shines brightest, clearest, when I'm most alone."

As an individual human soul, I seek to come into rapport with high and holy ones everywhere. One would have to be in rare and special rapport with another human soul to be able to do this in association with him. Still, our actions have to be shaped to some degree by circumstances, and we will do the best that we can. One hesitates to take this attitude, expressing the utmost aspiration of the individual soul in the presence of one who may not wholly sympathize, unless he does it by way of instructing him how to go through the process, so we advise solitude for the whole practice, if practicable. Another's glance leads to self-consciousness, and that kind of self-consciousness detracts from the efficacy of the process in thus developing the soul itself.

After turning once wholly around during the invocation, I am again facing the north, and proceed at once to the fourth step. Making the movements of my arms to draw my magnetic forces to my own body, I turn round to the right, in order to take possession of my own magnetic sphere. The writer usually turns around three and a half, or even four and a half times, in her

great desire to be ready for work by being well centralized. While thus turning, I am likewise taking possession of my self-hood, and realizing my own individual powers, which must be exerted by myself alone, however much I may be assisted by other spirits. I take myself well in hand, and feel that I am ready in and of myself to meet the duty of the hour.

We take this opportunity to earnestly urge all mediums, especially those who from the nature of their own mediumship are very negative to influences outside of themselves, to pay great attention to this fourth step. By so doing, they are not opposing themselves to high and noble spirits, though it is quite possible that they may neutralize the influence of those of a less desirable kind. The writer has known of mediums who were under the control of sensual or malevolent spirits, who did not dare to practice this process, for fear of driving away these same spirits. They did not wish to drive them away, because it was through their aid that they were able to give lucrative sittings or seances.

One medium in particular, a materializing one, was so afraid of his "controls," that he did not dare to sleep alone. If alone, and sometimes when sleeping in a bed with some one, he would find himself in the middle of the floor, with his spirits pulling his hair, pinching him, and making ugly faces at him. They did this in order to keep him in subjection to them.

Now let not the timid investigator become alarmed by such a recital. There was no necessity for this medium's remaining under their influence, nor of falling under it in the first instance. If we seek spiritual gifts from a proper motive, and think of them with a view to

our spiritualization, instead of degrading them to a business standpoint or other unspiritual basis, low spirits cannot approach us. In the case of this particular medium, he could have thrown off those rough, undeveloped spirits; but he did not wish to do so, because by their aid, supplemented perhaps by more material objects, he was able to give six or eight full-form materialization seances a week, averaging twenty-five dollars apiece. If he had centralized himself against them, he knew that they would leave him; and he had not enough confidence in the powers above to know that their places would then be taken by spirits of a higher grade, who could have done far better work through his organism.

Materialization requires absolute submission of the medium to his control. The powers who take him in hand, to produce temporary forms out of the elements of his body, usually insist that their subject be in a dead trance, so as to use him at their will. If he has perfect confidence in them, he does not fear, though he is forced to give himself entirely away into their hands. If he has not a perfect trust, he fears them, and they hold him in terror of them in order to retain absolute sway. And he submits, because of the "money there is in it."

Of all phases of mediumship, this is the least desirable for the subject. He is used physically, he does not advance mentally nor spiritually. And yet we hear many persons in their ignorance gleefully intimate that they have been told that they should get materialization. But this phase is used under the permission of advanced spirits, because when well carried out, it is the most

convincing to all materialistic persons, unless it be that of independent slate-writing. But, to attain this end, both should be under as absolutely perfect, though painless, test conditions, as human ingenuity can devise.

Returning from this digression to the fourth step, we earnestly advise all who seek any phase of mediumship to so strengthen their own individuality as to make it impossible for a low grade of spirits to get control of them physically or mentally. By holding their own towards all such, while looking for aid and light to those who are higher than themselves, and by watching earnestly the motive that actuates them in their efforts, they can raise the tide of their own being, and help Spiritualism to take its rightful place in leading mankind to a higher condition.

There is one thing that cannot be too highly emphasized. But it is with sadness that we seek to impress it on the reader, for we know that it will have no meaning and sound like an idle tale, if he is not yet advanced enough to accept it. It is this :

It is better to become accessible to high spirit influence than to become a medium.

Mediumship is doing and will do a grand work during the whole transition period between the intellectual and the spiritual eras of human development. Still, the main work of every one is his individual development. This is *his* work, not *another's*; and if any phase of mediumship is hindering his own spiritual advancement, he better discard it, at any sacrifice (speaking in a wordly way), and "covet earnestly the *best* gifts." Thus doing, he will enter spirit life better equipped, and will not have to linger in the border-land in darkness

and in misery, as many a poor medium will have to do, because, though spirit return was proved to others through his organism, he yet neglected his most important duty, the development of his own soul towards its destined goal.

I have now taken the fourth step, and am facing the south. Remaining thus standing, I pass the fingers of one hand across the palm of the other hand, without touching, and then reverse the reciprocal action of the two hands. I repeat this two or three times, to lock up for as long a time as possible my own magnetic sphere. At the same time, I lock up my mental forces, and settle myself to the work that is before me, whatever it may be. Like Macbeth, though with a very different end in view, I may say "I am settled, and bend up each corporal agent to this feat."

The five successive mental steps are:—

First, placid or passive;

Second, receptive;

Third, aspirational;

Fourth, positive;

Fifth, settled for action.

The five physical steps that accompany the mental ones are:—

First, throwing off inharmonious magnetism;

Second, blending with the magnetism of the earth sphere;

Third, blending our magnetism with that of high spirits;

Fourth, taking possession of our own magnetic sphere;

Fifth, locking up our magnetism.

“This do, and thou shalt live,”

for we truly live when we have begun to develop our individual, immortal soul—the main object for which we exist at all.

Mankind progresses from age to age. We not only know that men should love the source of all being with heart and soul and strength, and their finite neighbors as themselves, but we have gained a glimpse of the way in which these sentiments, too ideal for the world when Jesus lived, may be carried into daily practice. We have found the way: we are just beginning to walk in it. What we here inculcate is in exact line with the two commandments that Jesus approved; and we go a step further. We show how we may actually begin to practice the same; and though it is only a beginning, it has in it the elements of ultimate attainment. Thank the constitution of the universe, the ultimate is not irrevocably fixed while we are in the fleshly body. The tree does *not* necessarily lie forever in just the way it fell.

In the methods herein inculcated, my petty, paltry knowledge, my “dim beginnings” of glimpses into eternal truth, have been supplemented by what has been given me, while writing, from the spheres beyond this mundane one. The work is imperfect. It is but a foregleam of the perfected methods that will be the outcome of ages of human advancement, but it will meet the needs of multitudes who desire to make a personal application of angelic aid, and would fain span the gulf between the two worlds, so that they may “live with angels, receive their impressions, and be assisted by their counsels.” The gulf which so long yawned between the living and the so-called dead has indeed been

spanned by this rainbow bridge. It needs to be strengthened by individual effort, it needs to be used daily by all who know of its existence, so that many more will also come into communion with the invisibles, and this earth become indeed the lowest round of the celestial stair-way.

“Heaven is not reached at a single bound :

We *build* the ladder on which we rise

From the lower earth to the vaulted skies,

And we mount to the summit, *round by round.*”

From “IN MEMORIAM.”

CHAPTER XIX.

SOME QUESTIONS ANSWERED.

This chapter will be somewhat personal, and will seek to answer the questions of individual seekers. In the autumn of 1890, I had been practicing this process for some two years, and sent my "Directions for Taking Terrestrial Magnetism," as I then called it, to a number of newspapers. It was printed in each one, and I was soon in receipt of many letters, asking to have some of the points cleared up, and seeking more information. So eager were persons to have a definite, practical, systematic method for individually building a bridge from the seen to the unseen world, that the article attracted much attention, and was translated into other languages, and appeared in some European psychological papers. I wish I had at hand all the different enquiries made, but will answer some that occur to me.

As we sometimes speak of unwrapping ourselves, and being again wrapped up, many ask if they are to take off their garments, and put them on again. It has nothing to do with one's clothes, except that in harmonizing oneself, as well as in every action during the whole of mortal life, we should always wear garments that will not cramp or confine our movements in any way, or that weigh us down unduly.

"How often shall I go through the process?" is asked by almost every one. For the first few months, being

somewhat at leisure during my summer vacation, I took it many times a day. After returning to my school, I often withdrew at recess for this purpose, and found that it renewed my nervous calm. From the beginning, I have taken it every morning before leaving my room, and at night before lying down. Probably I have not omitted it six times in nearly six years. Whether I am more or less disrobed depends on the temperature and my personal convenience. Besides beginning and closing the day with the process, I frequently take it when I am going out, or when I anticipate an important interview; always before starting on a journey, before lecturing, and before giving a lesson on spiritual subjects to one person or to many. As the objects are to bring the body into harmony with the earth currents, and the soul into harmony with higher souls, it would seem as if one needed to do it less frequently as one advances in development. While this may be true, we certainly need to do this at least twice a day while on the mortal plane, and I find it best for myself to take it three or four times a day. One surely needs it in a special degree when going out in the world, to meet different and in-harmonious magnetisms; and also when about to sleep should one enter the harmonious condition, so that one may "dream true," as Mr. Colville says; and meet the dear disembodied in the land of souls.

But the question most frequently asked is, "How long must it take, and especially how long must I receive, in the second step?" One rule cannot guide all, nor can one rule guide one person at different times. Probably the ordinary time for going through the whole process may be from two to five minutes. Certainly one should

not continue any portion of it till one is weary. If very tired, it is best to rest a little while before taking it. If disabled from walking or standing, then sit or lie down, and do it as well as you can, remembering the currents of the earth, and adapting yourself to them psychically, if you are unable to do so physically.

At the risk of being exceedingly personal, there is, besides being cured of insomnia, another thing in which I have been aided by this magnetic process; and I feel that it should be spoken of for the benefit of those who are troubled, as was the writer, by excessive embonpoint.

Though scarcely of medium height, my weight had at last attained, in 1888, the maximum of one hundred and seventy-seven pounds, and as every year brought an addition of some six or eight pounds, I felt anxious and annoyed, as well as personally humiliated, I felt that it disgraced me to weigh to such excess, but knew not how to remedy it with safety. Like most very stout persons, I was not a large eater.

About July 1, 1888, I began this magnetic process, with a view to spiritual development, without a thought of physical benefit. Being away from home on a short visit, in company with the gentleman who taught me the physical part of the process, and his wife, I noticed that my gowns seemed very loose. On returning home, I found that I weighed one hundred and fifty three pounds, having lost in six weeks twenty four pounds, yet feeling remarkably well and strong. For some years I continued to lose, and suppose my normal weight now is about one hundred and thirty-five pounds. A singular fact is that during the five weeks occupied by writing this book, my weight has lowered to one hun-

dred and sixteen pounds, being my weight before the age of twenty. My health remains excellent, in spite of this decrease. So, my dear friend, who may be inclined to say with Hamlet,

“O that this too, *too* solid flesh would melt,
Thaw, and resolve itself into a dew,”

there is a way in which you can be relieved—a normal way—a way that will benefit you in every particular. This obesity, this excessive corpulence, can be remedied by rejuvenating the whole system by harmoniously magnetizing it, far better than by hindering the digestive processes by the exhibition of anti-fat remedies.

But I foresee that some reader, who is not too fat, but too lean, says that he does not wish to become magnetic, if he is to lose any more. But be not alarmed. The excessive corpulence is a symptom of a diseased condition, and as one becomes physically harmonious, it gradually disappears. If emaciation is caused by imperfect assimilation of the food, a normal magnetic condition will make one gain in flesh. Becoming normally magnetic brings the whole system into equipoise. Of course some will always be stouter than some others, and we may thus have a pleasing variety, while all may still be in harmony with the laws of their own individual being. But, as said elsewhere, it is only a persistent perseverance in the practice of our methods that will produce apparent results.

Though asked so many times how long it takes me to go through the process, I have to state the singular fact that though I have looked at my watch before beginning, in order to find out, I have never yet succeeded in remembering to look at the time on closing. This is

probably because I give myself up so completely to the mental part, that I lose all sense of time, and forget wholly my intention to see how long it took me. Experience will teach one how to be guided through the process. I sometimes return to preceding steps before completing the process. For instance, I keep on aspiring in my mind, while I am taking the fourth step, and do not make myself positive. Then I do the fourth again. Or, while receiving in the second one, my poor mind reverts to the earth cares that I had just laid aside, and I go on with the physical part without doing the mental. Then I begin all over again. By practice one soon becomes so habituated to the process that one does not have to think what to do next. It becomes second nature. Of course one begins to derive more benefit when one gets to where one does not have to recollect what to do next, or which way to turn, and the other details.

If one should remember after retiring that the process had been neglected, it might be well to rise and take it, provided of course that it is not a Minnesota winter night, with the thermometer thirty degrees below zero. But not all are advanced enough to receive the beautiful reward that came to a lady in New Hampshire. Finding she had forgotten, she got up and took it in the dark. To her surprise and delight, she saw eight spirits taking it with her. She said it was the grandest sight she ever saw. She wrote me that she had been a clairvoyant all her life, but could never commune with spirits until she adopted this process.

A few words more regarding the physical motions. Persons who do not understand what positions mean

often find them ridiculous. A savage who saw the missionary kneel and pray, thought it very funny that he should get down on his knees and talk to the ground. Monkeys think it a treat to see an orator gesticulate and shout, and they imitate his actions without any conception of what they signify. The graceful gestures of Edward Everett would be thrown away on them. When a movement or an attitude expresses what a person feels, it aids his own efforts, and is appropriate in the eyes of those who sympathize with his feelings. The movement or attitude should be used only when it expresses an inner condition, and never merely because it is considered appropriate to the time and place. When a clergyman desires all heaven to come down and bless his flock, and raises his arms in invocation, the gesture is natural and effective, because it is the expression of a real feeling. But when this gesture is copied by another, who has not the feeling, and adopts it because it looked well in the other, and befits the occasion, one despises him and calls him an actor, for the most unthinking demand absolute sincerity in those who claim to represent the invisible world. All the motions given in our physical process are inappropriate, unless they express the inner wish of the soul, or at least the desire of the person to attain such and such mental states. The whole process is for the individual as one alone, and not collectively, and will be to each one more appropriate and more expressive the further that his development advances.

Reverting to the fact that one side of the body is positive and the other negative, we remind our readers that this knowledge may benefit us in our dealings with

others. Suppose you are walking with an aged person, or an invalid, whom you desire to strengthen. Put your negative side next to his positive, and your strength will pass easily to him. This is generally practicable, for it is exceptional that the right side is negative. Of course, if you are in a weakened condition, and have a sickly person on your negative side, you will feel much worse. Suppose a lady has been giving a public lecture. The effort being completed, she feels her nerve force at the ebb. In walking home, if she can take the negative arm of some person of strong nerve force on her positive side, she regains her strength, and he is no doubt glad to impart to her what she needs and what he can easily spare.

With regard to seances, a person who is engaged in mental efforts of a psychical nature should never sit in a circle for physical manifestations; and he had better not sit at all in a circle, unless absolutely sure that the conditions will not affect him to his detriment. Many ignorant persons rush into these circles, having no conception of the unseen but real forces at work in them, and they sometimes blame one who is cautious in placing his own organism in unknown and deleterious conditions. We expect persons to avoid the food that is bad for their physical body, and we should certainly not blame them if they exercise the same right in regard to their finer, psychical forces. Sitting in a circle, with the principal medium on my negative side, has kept me from sleeping the whole night, and it has taken days to restore me to my psychic equilibrium. Our spirit friends can do much for us, but if we violate the laws of our own psychical being, we must expect to suffer the penalty.

Every person should sleep alone, that is, in a separate bed, if possible. But if it be necessary that two persons should sleep habitually in one bed, they should exchange sides about every two weeks. An application of the preceding statements shows the reason of this. If the positive side of one person be always next the negative side of the other, the first is always drawing from the second, and detracts continually from the strength of the latter. By exchanging sides at frequent intervals, equilibrium of the magnetic forces is maintained. One may be much stronger than the other, and desire to impart some of his greater strength, and may therefore retain the relative position to effect this end. But even in this case too long persistence in one relative position will in the end detract from the power of the stronger to aid the weaker one, and it is therefore better to make a change.

Some maintain that the sexes are by their sex qualities at the opposite poles of a magnet, the male being positive, and the female negative. This is not true now, however it may be after humanity has attained its complete development. At present, it is often the woman that is positive and the man that is negative; and we must do the best possible in present conditions, ever aiming towards the perfection that will be by and by.

The touch of an outsider will often bring sleep to the invalid, that the watchful, loving relative is unable to bring. This is because the continuous magnetism has lost its effect, and one from the outside world brings that that can assimilate with the latent forces of the sufferer, and thus supply the needed rest.

Our great-grandmothers used to say that one should

sleep with his head to the north. This notion, like many similar ones, is founded on their intuitive conclusions based on many facts. One should in general sleep with the head to the north, especially those who by practicing the processes of this book are in a fair way to be small individual magnets who harmonize with the great magnet. An exception to this rule is stated by nurses, who find that certain patients are more restless with the head to the north. This is an exception that sustains the rule. These patients have a most inharmonious magnetism that has at last brought them onto a bed of sickness. In their weakened condition, the powerful earth currents, most perceptible in the lines connecting the poles, are too exciting. As the patients become stronger and regain their equilibrium, it can then be maintained in them as in others by sleeping with the head to the north. It is the normal position, in normal conditions.

Becoming magnetized by these processes gives one protection against undesired hypnotism, against psychology influence unduly exercised, against what was called, with intuitive insight, "the evil eye," and against all danger of being obsessed by undeveloped, malign spirits, as was said to be the unfortunate condition of King Saul and Mary Magdalene. (See 1 Sam. xviii, 10; and Mark xvi, 9.) Many an innocent young lady has been psychologized by the strong will exercised to her ruin by one of the opposite sex. This would have been impossible had she been taught to strengthen her own individuality, and to take possession of her own magnetic sphere.

Becoming strong in these ways, we are not only able

to develop our own powers, but also to exercise a powerful influence on those whom we meet. And as we seek to be in rapport only with high and pure spirits, this influence will be for good. Nothing is more atrocious than the conduct of a man or woman who uses his psychologic force to lead another astray. There are such, who dare to take the name of Spiritualists, as "Satan himself transformed into an angel of light," against whom all that aspire to be pure should strengthen themselves. "We wrestle not against flesh and blood, but against powers, against spiritual wickedness." But we need not fear, if we watch aright, for we have not only the innate power which is our original possession, but also aid from the whole spirit world, who have attained their present height in the same way, and who with us vibrate in celestial harmony with Infinite Intelligence itself, at every conquest over evil on the part of every finite being anywhere in the universe.

"The dawn is not distant,
Nor is the night starless :
Love is supernal !
God is still God,
And truth is eternal."

SARAH A. MACGEAGH.

CHAPTER XX.

CONCLUSION.

Our task is drawing near its close. The latter part of the book being more on the physical part of our present nature, let us revert to our original statement of the trinal constitution of each and every one of us while on the earth plane: physical body, spiritual or psychical body, and soul. The soul does not alter in its original nature, it unfolds towards that perfection that inheres in its conscious individualization. Plato said, "From God it comes, and to God will it eventually return." Be that as it may, our duty is clear: it is to remove all hindrances, it is to apply all aids, towards its growing to its ultimate perfection.

As we fondly believe, it will, as an individual conscious entity, endure forever. On this point, no advanced intelligence can enlighten us, for it can *know* only what it has itself experienced, and it has not yet lived eternally. But we may be sure that if in the course of unimaginable eras, it is destined to lose consciousness of individuality by being merged into the infinite, it will do so with no sense of pain. On the contrary, if that is to be its ultimate, we may be sure that its onward growth will bring it more and more joy, so that that engulfment into the absolute and infinite will be accomplished with a rapture far beyond our present thought and concep-

tion. Never, never will the soul die. Its birth-right is eternal.

If that is to be the ultimate of our individual entity, we shall gladly participate in it when it comes. But meanwhile, we have our present life in a physical body on the earth plane. Passing out from that by the "emancipation act" of death, we go on in the next sphere of the spirit world. Our enlarging comprehension will show us conditions beyond for us to attain, and work that we can still do for those left behind us in the bonds of the flesh. Soon they will join us, and we shall proceed together. Always dropping what is grosser, we shall advance to more spiritual states. All the successive and constantly more refined strata of the spirit world of mother earth will be in turn our home, until dropping the last terrestrial shred of materiality, we shall emerge into the cosmic ether of the spaces between the spirit worlds of the different planets, in an etherealized condition that we cannot now picture. So far can we now go in thought, and our stay and support is in the constitution of the universe, the expression of Infinite Intelligence and Love.

But, for spirits in the spirit world to progress rapidly, it is necessary that those of them who are still bound in the robes of flesh be also progressing. The lowest must be advancing, or else those beyond are hampered in their onward progress. And those on the earth, in the very lowest sphere of all, can be greatly aided by those who have dropped the physical body, and are in the next degree of spirit life.

That they may thus aid us, we want a bridge between the two worlds, on which they can come to us, and

we go to them. Such a bridge has always been. Its foundations were laid when the first human being passed out of the body, and found he was not with those he loved in just the way that he had been. He tried to reach them, to speak to them, but the bridge was too imperfect for him to really reach them. It has improved with the successive unfoldment of man. But superstition, ecclesiastical appropriation, and materialistic views have hindered its construction. The greatest hindrance of all has been the settled belief of mankind that those who "die" have passed into a supernatural condition, that they are de-naturalized, being thus no longer subject to the laws of nature. Nature has been separated from religion. Scientists have been opposed to the church, which declared that heaven was millions of miles beyond the sun. "I shall go to him, but he will not return to me," said David about his dead son, and so has it been universally believed. The church has fostered this unnatural view by declaring that Infinite Love allowed only evil spirits to come to us. Opposers have declared that those who began to commune with the dead were dealers in the supernatural, when the whole spiritualistic movement of the nineteenth century is based on the impossibility of there being anything unnatural, or supernatural, or miraculous, in the universe.

This book is entitled "The Bridge Between Two Worlds." This title was chosen in accordance with modern parlance, so that its scope might be apprehended by those who heard its name. But this of which we speak is not a bridge between *two* worlds. Hades is not another world from the present world

where we now live in our fleshly bodies. This bridge is rather between us who live in the lowest sphere of the spirit world of mother earth, and those who live just beyond us, in the same great world, without fleshly bodies like our own.

The foundation of this bridge rests on the solidarity of all the different parts of the one spirit world of this earth. All parts of it have material atoms, by which souls express themselves in organisms of greater or less ethereality. All parts of it are swayed by the same great natural forces. All parts of it are occupied by souls of greater or less advancement in spirituality. We may be in heaven here and now.

This bridge is on the solid foundation of the unity of all nature, and the keystone of its main arch is the statement of Jesus, somewhat enlarged, "Infinite Spirit is the parent of all finite spirits, and therefore all its offspring are brothers."

We meet the departed, as we meet each other here, on the high roads of natural forces, and they communicate thoughts to us, and influence us in the same way. There is nothing supernatural in it. It is scientific, in so far as we refer certain experiences to certain laws of nature. Enlightened souls now smile at the ignorance of those who fancy there was anything supernatural in what Jesus did. Nothing is supernatural, unless we except a supreme being of whom the laws of nature are the expression. But such "a being" no finite soul can comprehend. Emerson's penetrating words are to the point. "Law rules throughout existence ; a law which is not intelligent, but intelligence; not personal nor impersonal: it disdains words and passes understanding; it dissolves

persons; it vivifies nature; yet solicits the pure in heart to draw on all its omnipotence."

Passing into the next kind of life by the gateway of death is no more solemn than living here. Living here becomes more sublime as we realize that we are now laying foundations for future progress. Spirits are not necessarily, *per se*, any holier than we are. But many of them are holier than we, for they have conquered more of self; and many of them are wiser than we, for they have attained a clearer outlook. As aiding those who need help is one of the essential elements of their progress, it is well for us to be enlightened by their wisdom, to be stimulated by their example, and to be strengthened and supported by the knowledge of their continued love. It is to show a clear, definite, and effectual way by which we may attain to commune with such spirits that this book has been written.

Go forth, my little book. May many read you ! May many practice this process of harmonizing their own currents with those of the terrestrial sphere, and of harmonizing their inner being with pure and high spirits ! May many minds thus learn how to take that mental attitude that will enable exalted spirits to reach the benighted of earth through their instrumentality ! May those who practice these methods be guided by the best motives, for "Motives are the impulses that give shape to the destiny of souls." Thus may the skirts of our garments be made free from all that is deceitful, selfish, and impure.

Go far and wide, my little book, and thus help me to do my humble part in hastening the latter day glory of our planet, when man, its highest product, shall be com-

pletely spiritualized, and when all who then live upon the earth will be in individual, conscious, and blissful communion with higher spirits, whose happy company they are preparing to join. One pure mortal joined them a short time ago. With his simple and perfect lines we will close:

“Make my mortal dreams come true,
With the good I fain would do:
Clothe with life the weak intent;
Let me be the thing I meant.”

SYNOPSIS OF THE PROCESS.

INNER.	OUTER.
1. Throw off all cares, unkindness, and anger.	1. Facing the north, throw off magnetism by turning three and a half times to the left, while all the time drawing the magnetism towards the body with the hands and arms.
2. Be receptive.	2. Making yourself a horse-shoe magnet, receive magnetism from the south, and then turn to the right, to the north.
3. Aspire.	3. Turn round once to the right, with hands and eyes raised, repeating the Invocation.
4. Take possession of yourself.	4. Take possession of your magnetic sphere by turning three and a half times to the right, all the time drawing the magnetism towards the body with the hands and arms.
5. Become ready for action.	5. Facing the south, lock up your magnetism by the reciprocal motions of the hands.

CHAPTER XXI.

COMMUNICATION FROM MY FATHER, ADONIRAM JUDSON.

On the 12th of August, 1891, while with our inspired speaker, Mrs. R. S. Lillie, in a private room, she saw my father standing by my side, with the eyes of her spiritual body; and she wrote down the words of the following communication which she heard clairaudiently, as they fell from his lips:

“Dear child, can I tell you how thankful we are that your mind has been turned in the direction of this great truth! How earnestly I sought to leave you in the hands of God! Has not my wish been granted, in that he giveth far greater blessings than our weak minds can ask for, and answereth in a far wiser way than according to our understanding!

My belief was unshaken. The unsaved world was a burden which my soul could not bear and feel that my duty had been discharged until I sacrificed life for it. If true, every Christian should feel this load, until all the world received this message. Thank God, it is not true. Love is all-sufficient. Hatred has no place in the bosom of God. We are saved by doing, not by believing.

To be sure, your life had passed a little into the shadows, when this great truth came to you; but all your former years were not wasted. You found spir-

itual soul growth. It could not be otherwise, for you were conceived at a time when the all-absorbing wish of my life was spiritual consecration; and if, in adhering to the letter, I failed in the true spiritual rendering, the motive was the same, and motives are the impulses which stamp lives before birth, giving shape to their destiny.

Your life will yet accomplish much good for others. Your work in Minneapolis is only a beginning. The world must be your field. Do not think I am egotistical. The great mass of mankind who knew me once must know me again through you, not through Spiritualism alone, but through truth, which is broader than all 'isms. Churches who have honored your father will honor you sufficiently to hear your simple story of plain facts relative to your progress from the old to the new. The church is expanding. It will be ready for your message before you are called to take your departure. Your hairs are white, but your step is firm. Be fearless in the advocacy of what you have and more will be given you.

Your work will be done largely by what we term "impulses," as your book was written.* When these impulses come, do not hesitate. WE DIRECT YOU THUS. Clairvoyance will gradually grow with you. Slight visions, then more complete and satisfactory. Many spirits are drawn to you, who will do all they can for you. Love be thine. Your mother joins me in loving

*My book, "Why She Became a Spiritualist," was written in about two months, and I was at the same time teaching every week day and lecturing nearly every Sunday.

greeting. We are ever with you. My child, fear not. Affectionately, your father."

The following communications came through a medium in New Hampshire. We have never met her personally. She is alluded to on page 193. As she has practiced the process inculcated in this book, it will be appropriate to quote her words in a letter to me:

"The third night after practising it, I saw three spirits standing in a group, clothed in white. They were indeed heavenly guests. I have been seeing them many years, but this magnetic process is of great benefit, as I can now commune with them.

On the night that you wrote your letter of January, I saw your mother; and the next night she was accompanied by your father. They were both clothed in long, loose, flowing white garments. They did not walk, but sailed into the room. They gave many messages of love for you. They are both beautiful and exalted spirits. I know such by the color surrounding them. I have slept better than for many years. When I receive the current (the second step) I see the spirit standing before me. Last Tuesday night I forgot it, and rose in the dark. I think that there were as many as eight spirits in the room. As I turned to the right, they passed around the room just as fast as I did. It was a wonderful manifestation."

The inspirations given to this medium are so pure and high, that it is hoped that they may be given to the world in extended form. Here follow what came through her pure mediumship:

FROM MY MOTHER, SARAH BOARDMAN JUDSON, JAN. 27, 1892.

My Darling:—

Many are hearing the voices which have been speaking to the inhabitants of the earth all *up* the ages; and man shall yet be redeemed from the thrall in which he has so long been held by the ignorance of the generations that have preceded him; and stand forth as the Supreme Mind intended he should—the highest expression of His love and wisdom, and ever be drawing nearer and still nearer to the great primeval cause.

God is love, and hence man was conceived—not in sin, as man in a finite state apprehends sin—but in love. And we being parts of the Infinite must eventually all be merged, cemented, and lost to all that hinders eternal progression, and be at last swallowed up, so to speak, in this love, which, as a law, is without a beginning, hence, can have no end.

I come so gladly, so lovingly to send you this message at this time. And my heart expands in gratitude to the All-Wise that through me he gave to the world one who is so constantly bringing knowledge from the higher life.

I have, my child, seen all your struggles and temptations in the past, to turn aside and be dominated by that which was not reason. But let us rejoice that the days of darkness have fled. And, in a few short years, what then? Oh! the joy is too great for me to tell. But listen, and you will hear the angels

chanting praises to the Infinite, while they say to you,
"Child, it is enough; come home!"

YOUR LOVING MOTHER.

With regard to the following letter, it should be stated that after being packed away for two years I had found the stereoscopic view of my mother's grave on the island of St. Helena and had looked at it several times with tender tears. I was in Minneapolis, in the privacy of my own room; and the medium away in New Hampshire had no possible way of knowing what had engaged my mind.

FROM MY MOTHER, MARCH 14, 1892.

My precious child:—

I am *glad* that my body is resting on the lonely isle. I often repair thither, to see the beautiful sunny spot and hear the birds sing. Not that I care aught for the little dust there reposing, but because I felt at my post battling for the right, as I then conceived it; hence it was a duty well and faithfully done. For, to maintain it, did I not sacrifice home and friends, and nearly all that which goes to make up the sum of human happiness? And I now know that their souls are just as white, though their skins be dusky, as any of God's more favored children. I have met many of them in this life, and they always smile and bless me, calling me the good white angel who led them out of darkness into light.

I will not again insist on your answering all the letters that you receive, as I see your efforts have al-

ready drawn on the physical. The motive and desire, if physical inability prevents, will meet the same reward as if accomplished, as you will know when life's duties have all been done, for a convoy of angels will sing praises to Him who was, and is, and is to be, while they conduct you through the azure gates of glory into the city of the Great Mind.

YOUR LOVING MOTHER.

FROM MY MOTHER, DEC. 2, 1892.

(After my engaging for seven months in missionary work.)

My own beloved Abby, my precious child:—

My enraptured soul soars aloft on waves of harmony, and I will exult more and more as I see my beloved sowing the seeds of eternal truth. Some must indeed fall on sterile soil, others be choked by the weeds of error; but, all glory be to the Infinite, there is much soil so mellow, that the little seed dropped by my beloved, watered by the dews of truth, and warmed by the sunshine of wisdom, shall flower and send forth a fragrance which shall rise as holy incense to heaven and be accepted by the Giver of all good as the beautiful golden talent, put to usury, which hath gained more than ten-fold. Go on, my precious one, and in the ages to come you shall look back to this time with supreme satisfaction; for, to be approved of one's self, affords the highest happiness to which a mortal can attain, and this will come of enlightening the world. Receive a mother's blessing!

FROM MY FATHER, DEC. 2, 1892.

My beloved daughter :—

Angels are hovering near, and the ladder which Jacob so long ago saw is let down from heaven and the angels are ascending and descending upon it.

Buckle on more firmly the whole armor of truth. It matters not whether they hear or forbear, so that you do the bidding of those by whom you are directed. And when your pilgrimage is ended, a legion of those whom you have helped redeem from error, both on this side and on the mortal side of life, shall speed you on your upward flight, and give you joyous welcome into this life.

YOUR LOVING FATHER.

And yet, in spite of such inspiring comfort and support, the “labors more abundant,” the “journeyings oft,” and, saddest of all, the “perils among false brethren,” for some, miscalling themselves Spiritualists, opposed my efforts to advance true spirituality, caused me to break down physically only two months after the last two letters were given. Still, I do not regret it, for loneliness, and physical languor, and soul-weariness, made me more accessible to spirit influences than ever before. My mother’s hand caressed my face and wiped away the tears; my father’s strong hand, laid in mine, led me on; I saw their smiling countenances pouring serene peace on my soul; and the wells of Baca became waters of refreshment. Later came the following:

FROM MY FATHER, OCT. 1, 1893.

Penned at the very hour I was giving my opening lecture in a great city.

My Beloved Daughter:—

Onward! is the watchword, as it has been through all the ages of the past. I have before told you that the world is your field. Like a faithful sower, you have gone out into the unbounded fields of a new and glorious truth, and scattered seeds that have grown, until many have become so wise in time that they will have a glorious entrance into eternity, because of the knowledge imparted by you.

Your mother came with me to this place, but she has sped away on wings of love, to give you strength and courage while you utter burning words of truth.* Be strong and steadfast, my child; falter not. And now may the love of the All-Wise Father give you the strength which comes alone to those who implicitly trust in Him, and realize that the ministry of angels is the *greatest* of the many blessings that come to the children of earth.

YOUR AFFECTIONATE FATHER.

On the completion of "From Night to Morn," and "The Bridge Between Two Worlds," the attendant labor leaving me in a somewhat exhausted physical condition (for, dear friends, their child is, in the mor-

*The medium in New Hampshire could not know what I was doing this very hour, 11 a. m., Oct. 1, in Cincinnati, as the engagement to speak was made suddenly.

tal, nearly sixty years of age), I received the following :

COMMUNICATION FROM MY FATHER, ADONIRAM JUDSON,
GIVEN THROUGH MRS. R. S. LILLIE, MARCH 22, 1894.

Sometimes, even from our standpoint in spirit life, we balance accounts, and ask ourselves, will our work and influence count in the great reckoning, enough to compensate for all we require on the part of mortals to carry out our wishes? But these thoughts do not hold us long in bondage. I am buoyed up with a great purpose, and already feel coming to me the reward.

Your book has accomplished a great deal more than you know of, while it is my pleasure to see and sense much more than you can. I speak of your first one. "Why She became a Spiritualist." The number sold is not the indicator. Each one is perused by those who think it a good work to loan. The friends who have purchased it lend it to a Christian with a great deal of confidence, feeling he will heed that, when he would not heed many other works written upon the subject of Spiritualism. This comes to me. I can see what is not yours to behold, and am quite sure we are not working in vain. Your last pamphlet (From Night to Morn) will accomplish a great deal. The letters you receive are few compared to the unwritten ones I see in many minds, who do not seem to think of giving their thoughts an outward expression in words. To be sure, some are certain or feel sure that you have been led downward by seducing spirits, "who should

come in the last days, to deceive." But the light is spreading, and most people are breaking *some* fetters, and your brothers will yet see the light. ———, who has been kindest to you, and who has least to fear of men, will receive this light, and walk in it, acknowledging it before men. His added testimony will have effect with the others, and before they pass on, they will know that you have been in the right.

I want to speak to you of your future work. I have a work in mind of a religious nature, descriptive partly of my work on the earthly plane. The spirits who work in that direction will show that in that I was led, carrying out a part of the *great* plan of civilizing by Christianizing, and *then* by *liberating from that*, by leading to *greater* heights. Step by step the heights are gained, where freedom stands in her full glory. We may not know it, but we are bricks in the great temple of eternal truth. What seems like error at one time was, when it was given, all of truth that mankind was at that time and age able to receive. And so the great law of continual unfoldment is going on.

Take hold with renewed vigor. Fear not. I am always conscious of all your sacrifices—the inconveniences and annoyances to which you are subjected. But we will not mind. Our work is a *great one* and *correspondingly great* may be the trials we are called on to endure. But ever will we praise the Infinite Father that we have part in so great a plan of redemption of the race by knowledge of the truth.

YOUR AFFECTIONATE FATHER.

Another through the same medium :

Tell my blessed child that I am with her. Goodness and mercy follow her all the rest of her days !

Do not think that we who do less in the *great work* are with you less in spirit. Your every thought is made known to me. I shall ever be near you, my precious child.

YOUR MOTHER.

I have given the reader these communications that came to me through Mrs. R. S. Lillie and the lady in New Hampshire, because they are given in definite words. The same and more have come to me when alone, when my parents have poured knowledge, comfort and strength into my soul, by impression, and when I have seen clairvoyantly their loving faces.

Can I hesitate with *such a father and mother* to lead me on ?

“To doubt would be disloyalty ;

To falter would be sin.”

No ; in spite of worldly losses (how trivial compared with the exchange!) ; in spite of being forsaken by friends of a lifetime, whom prejudice and love of the world prevent from seeing the truth ; in spite of the askant looks of brothers in the ministry, once tender and kind ; in spite too of opposition from mis-named Spiritualists, who aim to drag spirits down to the earth plane instead of raising mortals up to their level, in spite of all the doubt that a materialistic world can cast on the doctrine of spirit existence and spirit return,—*I know* that because they live without a physical body we too shall do the same ; I know

that under certain favoring conditions they can communicate intelligently with us; I know that our acts here, no matter what may be our belief, affect directly our condition there; and I know that all, however base and undeveloped may be their condition here, will, being children of the Infinite, have an opportunity to progress there. Knowing these basic facts, more or less money here, more or less friends here, more or less worldly comfort here, more or less labor here, are of infinitesimal consequence in comparison with the eternal weight of glory that will be ours there, if we live aright, if we accept the truth, the whole truth and nothing but the truth, and do our utmost to communicate that truth to others. I am a poor, imperfect creature, but I am a happy one. May you, dear reader, be as happy, is the wish of your friend,

THE AUTHOR.

